نماز کے احکام

Laws of Salah

(Hanafi)

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,
the founder of Dawat-e-Islami Allamah Maulana
Muhammad Ilyas Attar Qadiri Razavi

مکتبۃ المدینہ
Dawat-e-Islami

نَماز کے اَحکام (حَنَفِی)

Namāz kay Aḥkām (Ḥanafī)

Laws of Salah

Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه

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Laws of Salah (Hanafi)

An English translation of 'Namaz kay Ahkam (Hanafi)'

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اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing Shaykh-e-Ṭarīqat Amīr-e-Aĥl-e-Sunnat, founder of Da'wat-e-Islāmī 'Allāmaĥ Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī Razavī's دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه books and booklets into various languages of the world, is pleased to present the book '*Namāz kay Aḥkām*' in English under the title of '*Laws of Salah.*'

For the ease of the reader and in an effort to reconcile the pronunciation of Arabic letters into Latin, a transliteration chart has been added to represent those letters correctly.

Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully justified substitute. However such terms have been defined to some extent in the glossary.

For the citations of the various sources, the APA citation style has been used. The "pp." and "p." in the citation stand for the page number and "vol." stands for volume. The bibliography has also been given at the end of the book.

No doubt, this translation has been accomplished by the Grace of Allāĥ Almighty عَزَّوَجَلَّ, by the favour of His beloved and blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the spiritual support of our great Shaykh, the founder of Da'wat-e-Islāmī, 'Allāmaĥ Maulānā Muḥammad Ilyās 'Aṭṭār

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṫ/ṫ	ص	Ṣ/ṣ	ھ/ ہ /ۃ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	◌َ	A/a
ح	Ḥ/ḥ	ع	‘	◌ُ	U/u
خ	Kh/kh	غ	Gh/gh	◌ِ	I/i
د	D/d	ف	F/f	و مدّہ	Ū/ū
ڈ	Ḋ/ḋ	ق	Q/q	ی مدّہ	Ī/ī
ذ	Ż/ż	ك	K/k	ا مدّہ	Ā/ā
ر	R/r	گ	G/g		

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Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَام

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-'Alan-Nabī ﷺ once before and after the Du'ā.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Method of Wuḍū*

Please read this booklet from beginning to the end.

There is strong probability that you will become aware of your several mistakes.

Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has narrated, "Anyone who recites Durūd upon me three times in the day and three times in the night due to love and devotion for me, Allāĥ عَزَّوَجَلَّ will forgive the sins he committed during that day and that night." *(Attarghīb Wattarĥīb, pp. 328, vol. 2, Ḥadīš 23)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

The Intense Love of 'Ušmān-e-Ghanī رَضِیَ اللهُ تَعَالٰی عَنْهُ for the Exalted Prophet صَلَّی اللهُ عَلَیْهِ وَسَلَّم

Ḥaḍrat Sayyidunā 'Ušmān-e-Ghanī رَضِیَ اللهُ تَعَالٰی عَنْهُ once asked someone to bring water at a particular place and performed Wuḍū. Thereafter, he رَضِیَ اللهُ تَعَالٰی عَنْهُ smiled and asked his companions if they knew why he had smiled. Then, he رَضِیَ اللهُ تَعَالٰی عَنْهُ himself answered, "Once the beloved and

* Ritual Ablution, Ḥanafī

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blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم performed Wuḍū at this very place; then smiled and asked his companions, 'Do you know why I smiled?' The companions replied, 'Allāĥ عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم know the best.' The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'When a person performs Wuḍū and washes his hands, the sins of his hands are washed away; when he washes his face, the sins of his face are washed away; when he wipes his head, the sins of his head are washed away and when he washes his feet, the sins of his feet are washed away.'" *(Musnad Imām Aḥmad, pp. 130, vol. 1, Ḥadīš 415)*

Dear Islamic brothers! Did you notice how the blessed companions عَلَيْهِمُ الرِّضْوَان would imitate every act and every Sunnaĥ of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم with great passion? This narration also provides us a remedy for sins. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ rinsing the mouth results in the sins of the mouth being washed away, washing the nose results in the sins of the nose being washed away, washing the face results in the sins of the face including the eye lashes being washed away, washing the hands results in the sins of hands and those beneath the nails being washed away, wiping the head (and ears) results in the sins of the head and ears being washed away and washing the feet results in sins of both feet including those beneath the toenails being washed away.

Sins Wiped Away

Ḥaḍrat 'Allāmaĥ 'Abdul Waĥĥāb Sha'rānī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه says that once Ḥaḍrat Sayyidunā Imām-e-A'ẓam Abū Ḥanīfaĥ رَضِیَ اللهُ تَعَالٰى عَنْهُ was in the Wuḍū area of the Jāmi'aĥ Masjid in Kūfaĥ where he saw a young man performing Wuḍū. Drops of used water of Wuḍū were trickling from his body. The Imām رَضِیَ اللهُ تَعَالٰى عَنْهُ said, "Son! Repent of disobeying your parents." The young man instantly replied, "I repent." The Imām رَضِیَ اللهُ عَنْهُ then saw drops of water dripping from the body of another man and said, "O brother! Repent from fornication." The man replied, "I repent."

The Imām رَضِیَ اللہُ تَعَالٰی عَنْہُ then saw drops of water dripping from the body of a third person and said, "Repent of taking wine and listening to music." He replied, "I repent." Ḥaḍrat Sayyidunā Imām Abū Ḥanīfaĥ رَضِیَ اللہُ تَعَالٰی عَنْہُ had been given the power of Kashf (spiritual insight) and was able to see the faults of people. He prayed Allāĥ عَزَّوَجَلَّ to take back this faculty of intuition from him. Allāĥ عَزَّوَجَلَّ answered his prayer and henceforth he could no longer see the sins of people being washed away during Wuḍū. *(Al-Mīzān-ul-Kubrā, vol. 1, pp. 130)*

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

The Whole Body Purified

According to summary of two sayings of the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, "The person who begins Wuḍū by saying بِسْمِ اللہ, his whole body from head to toe gets purified and the one who does not say بِسْمِ اللہ before Wuḍū, only washed portion of his body gets purified." *(Sunan Dār Quṭnī, pp. 108, 109, vol. 1, Ḥadīš 228, 229)*

Excellence of Sleeping in the State of Wuḍū

A Ḥadīš states, "The person who sleeps in the state of Wuḍū is similar to one who worships in the state of fasting." *(Kanz-ul-'Ummāl, pp. 123, vol. 9, Ḥadīš 25994)*

The One who Dies in the State of Wuḍū is a Shaĥīd

The beloved and blessed Rasūl صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to Ḥaḍrat Sayyidunā Anas رَضِیَ اللہُ تَعَالٰی عَنْہُ, "Son! If you have the capability of remaining in the state of Wuḍū all the time, then do so, because Shaĥādat is written down for the one whose soul is captured by the angel of death in the state of Wuḍū." *(Shu'bul Īmān, pp. 29, vol. 3, 2783)*

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن says, "Keeping Wuḍū all the time is Mustaḥab."

A Tip to Avoid Troubles

Allāĥ عَزَّوَجَلَّ said to Ḥaḍrat Sayyidunā Musa عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام, "O Musa! You should take yourself to task if you face a trouble when not in state of Wuḍū." *(Shu'bul Īmān, pp. 29, vol. 3, 2782)*

"Remaining in state of Wuḍū all times is a Sunnaĥ of Islam." *(Fatāwā Raḍawiyyah (Jad īd), pp. 702, vol. 1)*

Seven Benefits of Keeping Wuḍū

Imām-e-Aĥl-e-Sunnat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن says, "Some saints رَحِمَهُمُ اللهُ تَعَالٰى have said that anyone who stays in a state of Wuḍū at all times may be awarded with seven bounties by Allāĥ عَزَّوَجَلَّ:

1. Angels will be enthusiastic to avail his company.
2. The holy pen will keep on writing good deeds for him.
3. His organs will perform Tasbīḥ of Allāĥ عَزَّوَجَلَّ.
4. He will never miss his Takbīr-e-Taḥrīmaĥ (first Takbīr of Ṣalāĥ).
5. When he sleeps, Allāĥ عَزَّوَجَلَّ sends Angels who will protect him from the evils of jinns and human beings.
6. He will feel easiness in severe fits of death.
7. He will remain in the safeguard of Allāĥ عَزَّوَجَلَّ as long as he is in the state of Wuḍū." *(ibid, pp. 702, 703)*

Double Šawāb

No doubt, it is difficult to perform Wuḍū when it's cold or when we are tired or suffering from flu, headache or any other illness, but if

someone performs Wuḍū in such a state of difficulty, according to Ḥadīš he will be awarded twice the Šawāb. *(Al-Mu'jam-ul-Awsaṭ-liṭ-Ṭabrānī, pp. 106, vol. 4, Ḥadīš 5366)*

Method of Wuḍū (Ḥanafī)

It is Mustaḥab to sit on an elevated place facing Qiblaĥ. To make intention for Wuḍū is Sunnaĥ. Intention means to intend by heart. Verbal intention is preferable provided the same is present in the heart. Therefore, make intention as, "I am performing Wuḍū in order to fulfil the commandment of Allāĥ عَزَّوَجَلَّ and to attain purity." Recite بِسْمِ اللّٰه as it is also a Sunnaĥ, rather say بِسْمِ اللّٰهِ وَالْحَمْدُلِلّٰه, as angels will continue writing good deeds as long as one is in the state of Wuḍū. *(Majma'-uz-Zawāid, pp. 513, vol. 1, Ḥadīš 1112)* Wash both hands up to the wrists three times each and afterwards do Khilāl (to intermix fingers of both hands to dampen the gaps) of the fingers (with the tap closed). Now use Miswāk three times in right & left, upper & lower teeth and after each cycle, rinse the Miswāk. Ḥujja-tul-Islām Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الوَالِي says, "Whilst using a Miswāk, make intention to clean mouth for the recitation of the Holy Qurān and for the Żikr (Remembrance) of Allāĥ عَزَّوَجَلَّ." *(Iḥyā-ul-'Ulūm, pp. 182, vol. 1)*

Now rinse your mouth three times with handfuls of water (closing the tap each time) using right hand making sure that water reaches all parts of the mouth and gargle as well if you are not in fasting. Now sniff water three times in nose up to soft flesh using three handfuls (now half handful is sufficient) of right hand (closing the tap each time) and if not in fasting, snuffle water up to the inside end of the nose. Now clean the nose by left hand (keeping the tap turned off) and insert small finger inside holes of the nose. Wash the whole face three times such that water must flow on every part from the top of the forehead (the point where the hair naturally begins to grow) to the bottom of the chin and

from one earlobe to the other. If one has beard and he is not in the state of Iḥrām (Special state for Ḥaj / ʻUmraĥ) then do Khilāl (with the tap turned off) of beard by inserting the fingers into the beard from the neck and bringing them out towards the front. Now wash the right arm from the tips of the fingers up to (and including) the elbow three times and then wash the left arm in the same manner. To wash up to half of the upper arm is Mustaḥab. Most people take a small amount of water in their hand and pour it over their arm towards the elbow three times. But in this method, there is risk that water would not flow over the edges of wrist and arm. Therefore, wash arms as mentioned. Now there is no need to pour a handful of water over the arms. In fact, doing this (without a valid justification) is wastage of water. Now (with the tap closed) perform moistening of the head. This should be done by joining the tips of the three fingers, other than the index fingers and thumbs, of both hands and placing them on the top of forehead. Move back these fingers from forehead to the back of the neck without letting the palms touch the head. Each palm should then be placed on either side of the head and pulled across the sides back towards the forehead. During this, the index fingers and thumbs should not touch the head at all. Now use the index fingers to wipe the insides of the ears, the thumbs for the back of ears and the small fingers should be inserted inside the holes of ears. Now moisten the back of the neck using the back of fingers of both hands. Some people, in addition, wipe the front of the neck, the forearms and wrists; this is not Sunnaĥ. Make a habit of turning the tap off before wiping the head. To waste water by leaving the tap open fully or partially is a sin. Now wash both feet three times, first the right and then the left, beginning from the toes up to the top of the ankles. It is Mustaḥab to wash up to halfway up the shin. To do Khilāl between the fingers of both feet is Sunnaĥ. The tap should be kept turned off during Khilāl. Its Mustaḥab method is to start doing Khilāl from little toe of the right foot to its big toe using the

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small finger of the left hand, and then, doing Khilāl from the big toe of the left foot to its little toe using the same small finger of the left hand. *(Common books)*

Ḥujja-tul-Islām Imām Muḥammad Ghazālī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْوَالِی says, "While washing each organ, one should hope that the sins of that organ are being washed away." *(Iḥyā-ul-'Ulūm, pp. 183, vol. 1)*

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Also recite this Du'ā after Wuḍū (with Durūd Sharīf before and after it).

اَللّٰھُمَّ اجْعَلْنِیْ مِنَ التَّوَّابِیْنَ وَاجْعَلْنِیْ مِنَ الْمُتَطَھِّرِیْنَ

Translation

O Allāĥ عَزَّوَجَلَّ! Make me amongst those who repent abundantly and make me amongst those who stay clean.

(Jāmi' Tirmiżī, pp. 121, vol. 1, Ḥadīš 55)

All Eight Portals of Heaven get Open

One Ḥadīš mentions, "If a person does Wuḍū properly and reads Kalima-e-Shaĥādaĥ, all 8 portals of Heaven are opened for him and he may enter through any one he desires." *(Sunan Dārimī, pp. 196, vol. 1, Ḥadīš 716)*

The Excellence of Reciting Sūra-e-Qadr after Wuḍū

One sacred Ḥadīš mentions, "If a person reads Sūra-e-Qadr once after Wuḍū, he will be amongst the Ṣiddīqīn and if he reads it twice he will be amongst the Shuĥadā and if he reads it three times, Allāĥ عَزَّوَجَلَّ will keep him with His prophets عَلَیْہِمُ السَّلَام on the Day of Judgement." *(Kanz-ul-'Ummāl, pp. 132, vol. 9, Ḥadīš 26085, Al-Ḥavī-lil-Fatāwa-lis-Suyūṭī, pp. 402, 403, vol. 1)*

Eyesight Never Goes Weak

If a person looks up to the sky after Wuḍū and reads Sūra-e-Qadr, اِنْشَآءَاللہ عَزَّوَجَلَّ his eyesight will never become weak. *(Masāail-ul-Qurān, pp. 291)*

Four Farāiḍ of Wuḍū

1. Washing the face
2. Washing both arms including the elbows
3. Moistening a quarter of the head
4. Washing both feet including the ankles. *(Fatāwa-e-'Ālamgīrī, pp. 3, 4, 5, vol. 1, Baĥār-e-Sharī'at, pp. 288, vol. 1)*

Definition of 'Washing'

Washing an organ means flowing of at least two drops of water on each part of that organ. If the organ is simply moistened by rubbing a wet hand over it, or if only one drop of water flows over a section of it then it will not be considered washed and the Wuḍū or Ghusl will not be valid in that case. *(Fatāwā Raḍawiyyah (Jad īd), pp. 218, vol. 1, Baĥār-e-Sharī'at, pp. 288, vol. 1)*

Fourteen Sunan of Wuḍū

Some Sunan and Mustaḥab acts have already been mentioned under the heading "Method of Wuḍū (Ḥanafī)." Further details are as under.

1. Making intention
2. Reading بِسْمِ اللہ. If بِسْمِ اللہِ وَالْحَمْدُلِلّٰہ is read before making Wuḍū, angels will write good deeds for him as long as one is in the state of Wuḍū. *(Majma'-uz-Zawāid, pp. 513, vol. 1, Ḥadīš 1112)*
3. Washing both hands up to the wrists three times

4. Using Miswāk three times
5. Rinsing the mouth three times using three handfuls of water
6. Gargling, if not in fasting
7. Sniffing water into the nose three times using three half handfuls of water
8. Doing Khilāl of beard (when not in the state of Iḥrām)
9. Doing Khilāl of the hand fingers
10. Doing Khilāl of foot toes
11. Moistening the whole head only once
12. Moistening the ears
13. Maintaining the order of the Farāiḍ (i.e. washing the face first, then the arms, then wiping the head and then washing the feet)
14. Washing next part before the previously washed one dries. *(Bahâr-e-Sharī'at, pp. 293, 294, vol. 1)*

Twenty-Nine Mustaḥabbāt of Wuḍū

1. Facing the Qiblaĥ
2. Making Wuḍu at an elevated place
3. Making Wuḍu sitting
4. Stroking hand on organs while washing them
5. Doing Wuḍū calmly
6. Moistening the organs of Wuḍū prior to washing, especially in winter
7. Avoiding taking assistance in making Wuḍū from anyone without necessity
8. Rinsing the mouth using the right hand

9. Sniffing water into the nose using the right hand
10. Using the left hand to clean the nose
11. Inserting the small finger of the left hand into the nostrils
12. Moistening the back of the neck using the back of the hands
13. Inserting the wet small finger of each hand into each ear whilst wiping the ears
14. Displacing the finger ring if it is loosely fit and it is sure that water has flowed on skin beneath it. If ring is snug fit, it is mandatory to displace the ring so that water may flow beneath it.
15. Doing Wuḍū before the beginning of the time of the Ṣalāĥ if one is not a Maʿzur-e-Sharʿī [Detailed rulings regarding Maʿzur-e-Sharʿī are presented ahead in this booklet].
16. For a person who performs Wuḍū perfectly i.e. whose no due part remains unwashed, taking special care for washing of inward corners of his eyes towards nose, ankles, heels, soles, thick muscles above heals, the gaps between fingers and elbows is Mustaḥab. For non-caring people, it is Farḍ to take special care for these parts as it has been observed that such parts often remain dry due to carelessness. Such carelessness is Ḥarām and to take care is Farḍ.
17. Keeping the loṫā (ewer) towards left side. In case of using a tub or dish for Wuḍū, keep it towards right side.
18. While washing the face, wide-spreading the water on the forehead such that some additional upper part may get washed
19. Enhancing the brilliance of face and
20. Arms and feet; this means spreading water over a bit more areas around the Farḍ areas, e.g. washing the arms to half length above

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the elbow and washing the feet beyond the ankles up to half length of the shin.

21. Using both hands for washing the face
22. Starting from the fingers when washing the hands and feet
23. Wiping away droplets of each organ by hands after washing so that drops of water may not fall upon body or clothes especially when one has to enter a Masjid because dripping of Wuḍū water-drops on to the floor of the Masjid is Makrūĥ-e-Taḥrīmī
24. Remembrance of the intention for Wuḍū at the time of washing / wiping of organs
25. Reciting Durūd Sharīf and Kalima-e-Shaĥādat in addition to بِسۡمِ اللّٰہ at the beginning
26. Do not unnecessarily mop the washed organs and if mopping is necessary, avoid drying them completely i.e. leave some wetness, because on the Day of Judgement it will be weighed with the pious deeds.
27. Do not jerk hands after Wuḍū to remove droplets of water as it is Satan's fan.
28. Sprinkling water on that part of Shalwār (A type of loose trouser) which is closer to urinary organ.

    When sprinkling water on to the Shalwār, it is better to keep the front part of the Shalwār hidden under the kurtā. In fact, keeping this part of the Shalwār concealed during the whole Wuḍū and at all other times using Kameez or a shawl is closer to modesty.

29. Offering two Rak'at Nafl Ṣalāĥ after Wuḍū if it is not a Makrūĥ time. These Nawāfil are called Taḥiyya-tul-Wuḍū. *(Baĥār-e-Sharī'at, pp. 293-300, vol. 1)*

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Fifteen Makruĥāt of Wuḍū

1. Sitting in a vile place for Wuḍū
2. Draining the water used in Wuḍū in a vile place
3. Dripping water droplets from wet Wuḍū organs into ewer etc. (While washing the face, drops of water usually fall into water carried in the hands. This should be avoided.)
4. Spitting saliva, phlegm or rinsing mouth in the direction of Qiblaĥ
5. Using water in excess (Ṣadr-ush-Sharīʿaĥ Muftī Maulānā Amjad ʿAlī رَحْمَةُ اللهِ عَلَيْه says in Baĥār-e-Sharī'at Part two, Page 23, Published in Madīna-tul-Murshid Bareilly Sharīf, "Half a handful of water is sufficient for sniffing into the nose, so taking a complete handful for nose is wastage.")
6. Using so less quantity of water that Sunnaĥ cannot be followed. (Neither turn the tap on so much that causes wastage of water nor so less that causes difficulty in following Sunnaĥ; instead it should be moderate.)
7. Splashing water on face
8. Blowing onto water while pouring over the face
9. Washing the face with only one hand as this is a custom of Rawāfiḍ and Hindus
10. Wiping the front of the neck
11. Rinsing the mouth or sniffing water into the nose using left hand
12. Cleaning the nose with the right hand
13. Using three sets of unused water to moisten the head three times.
14. Using hot water heated by sun beams

15. Closing the eyes and lips tightly. If these parts remained unwashed due to be kept tightly closed, the Wuḍū would not be complete. To abandon any Sunnaĥ of Wuḍū is Makruĥ and to leave any Makruĥ of Wuḍū is Sunnaĥ. *(Baĥār-e-Sharī'at, pp. 300-301, vol. 1)*

An Important Ruling about Used Water

If you are without Wuḍū and your hand, fingertip, fingernail, toenail or any other part of your body that must be washed during Wuḍū comes into contact with water covering less than the surface area of 25 square yards or 225 square feet for example, water in a bucket or tub, that water will become Musta'mal (used), and it can no longer be used for Wuḍū or Ghusl, regardless of whether this was done deliberately or unintentionally. Similarly, if Ghusl is due and any unwashed part of the body comes into contact with water, this water cannot be used for Wuḍū or Ghusl. However, it doesn't matter if washed hand or washed part of body comes into contact with the water. *(Baĥār-e-Sharī'at, pp. 333, vol. 1)* (Please study part 2 of Baĥār-e-Sharī'at for more information on Musta'mal water.)

Attention All Pān (Betel Leaves) Eaters!

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن says, "Those who are addicted to Pān know from experience that small particles of the Pān get stuck in all parts of the mouth (especially when there are gaps in the teeth) and rinsing the mouth three times or even ten times does not help in cleaning it properly. In fact, even using a toothpick or Miswāk does not help, whereas cleaning the mouth properly has been stressed greatly. It has been mentioned in numerous Aḥādīš that when a person stands to offer Ṣalāĥ, an angel places mouth on his mouth and anything he recites comes out of his mouth and enters the mouth of the angel. If, at that time, there are particles of food stuck in his teeth,

the angels feel so severe distress by it that nothing else causes so severe distress to them.

Beloved Rasūl of Allāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "When you stand at night to offer Ṣalāĥ, you should clean your teeth with a Miswāk because when you recite the Qurān an angel places his mouth on yours and anything coming out of your mouth enters the mouth of that angel." *(Shu'bul Īmān, pp. 381, vol. 2, Ḥadīš 2117)* There is a report narrated by Ḥaḍrat Sayyidunā Abū Ayyūb Anṣārī رَضِیَ اللهُ تَعَالٰی عَنْهُ in the book Kabīr written by Imām Ṭabarānī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه that there is nothing more troublesome for both angels than seeing their companion offering Ṣalāĥ with pieces of food stuck in his teeth. *(Mu'jam Kabīr, pp. 177, vol. 4, Ḥadīš 4061, Fatāwā-e-Raḍavīyyaĥ, pp. 624-625, vol. 1)*

A Great Madanī Point of Taṣawwuf (Sufism)

Ḥujja-tul-Islām Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِی says, 'When you pay your attention towards Ṣalāĥ after completing your Wuḍū, now imagine: "The parts of my body that people can see are purified but standing in the court of Allāĥ عَزَّوَجَلَّ without a purified heart is shameful because Allāĥ عَزَّوَجَلَّ sees hearts as well." He further adds, "One should remember that the sanctity of the heart lies in repentance, abandoning sins and adopting nice ethics. A person who neglects the inner purity and pays attention to the outer purity only is like a person who invites a king to his house for a feast and in order to please the king he cleans, polishes and colours the outside of his house but neglects the interior. How will the king feel when he enters his house and sees filth everywhere? Will he be happy or displeased? Every wise person may understand how the king would react." *(Iḥyā-ul-'Ulūm, pp. 185, vol. 1)*

صَلُّوا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

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Five Rulings Regarding Bleeding from Wound

1. Blood, pus or yellowish fluid came out, flowed and it could reach to a part of the body that is Farḍ to be washed in Wuḍū or Ghusl, Wuḍū will become invalid. *(Bahâr-e-Sharī'at, pp. 304, vol. 1)*
2. If the blood just emerged on the surface and did not flow, for example when the skin is cut slightly with the point of a sewing pin, knife or while using a toothpick or Miswāk to clean your teeth or while biting an apple causing impression of blood on apple or if traces of blood seen on finger after inserting it into nose but not capable of flowing, Wuḍū will not be affected. *(ibid)*
3. If it flows but not onto the surface of skin that must be washed in Wuḍū or Ghusl (e.g. you have a spot in your eye that bursts but the fluid remains within the eyelids or you feel bleeding inside your ear canal but the blood stays inside), Wuḍū will not be affected. *(ibid, pp. 27)*
4. Even if the wound is quite large and the fluid is visible, Wuḍū will not become null (invalid) unless the fluid (pus/blood) flows from the wound. *(ibid)*
5. If one kept on cleaning the emerging blood from the wound and did not let it flow, then ponder whether the cleaned quantity was capable of flowing or not. If yes, Wuḍū will become invalid and otherwise, not. *(ibid)*

Do Injections Nullify Wuḍū?

1. In case of inter muscular injection, Wuḍū will become invalid provided blood comes out in such an amount that could flow.
2. However, in case of Intravenous (IV) injection, blood is first drawn into the needle and its quantity is enough to make it capable of flow, hence it would nullify the Wuḍū.

3. Similarly, when liquid glucose is injected into veins via a drip, the Wuḍū will no longer remain valid because in such cases blood rises into the tube in the amount that could flow. If somehow, blood does not enter the tube, Wuḍū will not be affected.

4. Getting blood out of body through a syringe for a blood test will also nullify the Wuḍū. This blood is as impure as urine. Therefore, do not offer Ṣalāĥ with a bottle of blood in pocket.

Tears of an Ailing Eye

1. Tears that flow out due to an infection or illness of the eyes are impure and would also nullify Wuḍū. *(Baĥār-e-Sharī'at, pp. 310, vol. 1)* Unfortunately, many people are unaware of this ruling and they mop away such tears like ordinary tears with their sleeves or clothes thus making their clothes impure.

2. The fluid discharged from the eye of a blind man due to disease is impure and nullifies Wuḍū. *(Baĥār-e-Sharī'at, pp. 306, vol. 1)*

Pure and Impure Fluid

3. Any fluid that is discharged from the human body but could not nullify Wuḍū is not impure. Examples are blood or pus that cannot flow, or vomit that is less than a mouthful. *(Baĥār-e-Sharī'at, pp. 309, vol. 1)*

Blisters and Pimples

1. If a blister is burst by rubbing and its fluid flowed, Wuḍū would become invalid; otherwise not. *(ibid, pp. 305)*

2. If the pimple has completely healed; just its dead skin has remained with an opening on the top and space inside, if water fills inside the skin that is pressed to take the water out; neither Wuḍū will

become invalid nor that water is impure. However, if some wetness of blood etc. was present inside it, Wuḍu will become invalid and that ejected water is also impure. *(Fatāwā Raḍawiyyah (Jad īd), pp. 355-356, vol. 1)*

3. If there is no flowing fluid in pimple or if itching does not cause fluid-flowing; there is just stickiness, no matter how many times clothes touch it, they will remain pure. *(Baĥār-e-Sharī'at, pp. 310, vol. 1)*

4. While cleaning the nose, if dried up blood came out, it would not affect the Wuḍū; however, repeating the Wuḍū is preferred. *(Fatāwā Raḍawiyyah (Jad īd), pp. 281, vol. 1)*

When does Vomiting Nullify One's Wuḍū?

Vomiting food or water that is a mouthful invalidates Wuḍū. It is considered a mouthful when it cannot be prevented easily. This vomit is as impure as urine, so it is vital to protect the clothes and body from being stained by it. *(Baĥār-e-Sharī'at, pp. 306, 390 etc, vol. 1)*

Rulings about Laughing

1. If an adult laughed in a Ṣalāĥ, consisting of Rukū' and Sujūd, so loudly that people in vicinity heard his laughing, his Wuḍū and Ṣalāĥ, both became invalid. If he laughed loudly such that only he listened to it, his Ṣalāĥ will become null (invalid) but there will be no effect on his Wuḍū. Smiling (without creating a sound) will not nullify Wuḍū and Ṣalāĥ. *(Marāqil Falāḥ, pp. 91)*

2. If one laughs loudly in a funeral prayer, his Ṣalāĥ will become invalid but there will be no effect on his Wuḍū. *(ibid, pp. 92)*

3. Although laughing when not offering Ṣalāĥ does not invalidate Wuḍū, renewal of Wuḍū is Mustaḥab. *(Marāqil Falāḥ, pp. 84)*

Our Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم never laughed loudly so we should attempt to revive this Sunnaĥ and avoid laughing loudly. Our beloved and blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said: "Smiling is from Allāĥ عَزَّوَجَلَّ and laughing is from Satan." *(Al-Mu'jam-uṣ-Ṣaghīr, pp. 104, vol. 2)*

Does Looking at a Person's Sitr Nullify Wuḍū?

Many amongst the public believe that unveiling one's own knees or Sitr (private part of body below navel up to knees) or looking at one's own or someone else's knees or Sitr nullifies Wuḍū; this is a wrong concept. However, to keep the Sitr covered is one of the manners of Wuḍū; in fact the Sitr should be covered immediately after Istinjā (excretion washing). To unveil the Sitr unnecessarily is prohibited and to unveil it before others is Ḥarām. *(Baĥār-e-Sharī'at, pp. 309, vol. 1)*

The Wuḍū Done during Ghusl is Sufficient

Once Wuḍū is done during Ghusl (ritual bath), it does not need to be repeated again. Even if one does not perform Wuḍū during Ghusl, he will be considered to have performed it because the organs of Wuḍū get washed during Ghusl. Changing clothes does not affect Wuḍū.

Blood in Saliva

1. If there is bleeding in the mouth and the blood dominates the saliva, it will invalidate the Wuḍū; otherwise not. The blood will be considered dominant if the saliva is reddish and this saliva will be impure. If the saliva is yellowish in colour, saliva will be considered dominant over blood and therefore the Wuḍū will not become invalid and this saliva will not be considered impure. *(Baĥār-e-Sharī'at, pp. 305, vol. 1)*

2. In case of blood being dominant over saliva, taking water from a cup or container by touching mouth will render the container and

all its contents impure. Hence, in such a case, it is advisable to take water in hand from the cup for rinsing of mouth. Also take care against sprinkling of this impure water on clothes.

Urine and Vomit of an Infant

1. The urine of an infant, even a one day old, is as impure as of anybody else. *(Baĥār-e-Sharī'at, pp. 390, vol. 1)*

2. If an infant vomits a mouthful of milk, it is as impure as urine, but if the milk has not reached the stomach and has reversed from the chest, it will not be impure. *(Baĥār-e-Sharī'at, pp. 310, vol. 1)*

Five Rulings about Uncertainty in Wuḍū

1. If you are dubious as to whether or not you have washed a particular organ in Wuḍū and if this is the first such incident in your life, wash that organ and if you have had the same doubt occasionally, ignore it. If you have similar doubt after Wuḍū, ignore it. *(Baĥār-e-Sharī'at, pp. 310, vol. 1)*

2. If you had Wuḍū but later had doubt whether or not it has become invalid, you are in the state of Wuḍū, because doubt does not affect the Wuḍū. *(ibid, pp. 311)*

3. Repeating Wuḍū in case of Waswasaĥ (satanic whisperings) is not a caution; instead it is obedience to Satan. *(ibid)*

4. Wuḍū will remain valid until you are so sure that you can swear that your Wuḍū has nullified.

5. If you know that any organ has been left unwashed during Wuḍū, but cannot recall which one is that, wash your left foot. *(Dur-re-Mukhtār, pp. 310, vol. 1)*

If Dog Touches the Body!

Clothes do not become impure if they come into contact with the body of a dog, even if it is wet. However, the saliva of dog is impure. *(Baĥār-e-Sharī'at, pp. 395, vol. 1)*

When and When not Sleeping would Nullify Wuḍū

There are two coincident conditions for the invalidation of Wuḍū due to sleep:

1. Both buttocks not being seated firmly
2. Sleeping in a manner that does not prevent deep sleep

If both above conditions co-exist, sleeping would nullify the Wuḍū

Following are ten positions of sleeping that do not affect Wuḍū

1. Sitting with both buttocks seated on ground and both legs stretched out in one direction. (e.g. sitting on a chair, in a bus/train seat)
2. Sitting with both buttocks on the ground and both shins encircled by hands; regardless of whether hands are on ground or head is rested onto the knees
3. Sitting cross-legged, whether on ground or a bed etc.
4. Sitting with folded legs and straight (as in Qa'daĥ)
5. Sitting on a saddled horse or mule
6. Sitting on the bare back of horse or mule provided it is walking uphill or on plain path
7. Sleeping against a pillow with the buttocks firmly resting on the ground, even if he falls down on the removal of pillow
8. Standing

9. In Rukū' position
10. In the position defined for Sajdaĥ of men according to Sunnaĥ i.e. belly and thighs separated, arms and sides separated

Sleeping in above positions will not nullify Wuḍū. Even if one is in Ṣalāĥ, the Ṣalāĥ will not be nullified either, even if one sleeps deliberately. However, the part of Ṣalāĥ that is spent asleep must be repeated. If any act is offered partly awake and partly asleep, the part offered awake does not need to be repeated but the part offered asleep must be repeated.

Following are ten positions of sleeping that nullify Wuḍū:

1. In a half sitting position (with the buttocks not touching the ground)
2. Sleeping on one's back
3. Sleeping on one's belly
4. Sleeping on one's side
5. Sleeping with one elbow raised
6. Sitting down leaning to one side with one or both buttocks lifted off the ground
7. Sitting on the bare back of an animal walking downwards
8. Sleeping in the position of TashaĥĥHud with the stomach pressed against the thighs and both buttocks not pressed firmly
9. Sitting with legs folded and head resting on thighs or shins
10. In the position of Sajdaĥ if it is done according to the female method (stomach pressed against the thighs, arms against sides, forearms on the ground)

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Sleeping in any of these positions will nullify the Wuḍū regardless of whether or not a person is in Ṣalāĥ. However, deliberately sleeping in any of the mentioned postures will nullify the Ṣalāĥ too. If it is unintentional, only the Wuḍū will break and not the Ṣalāĥ. After completing Wuḍū, one can resume the Ṣalāĥ from where he left off (under certain conditions) but if he is unaware of the conditions he should start from the beginning. *(Fatāwā Raḍawiyyah (Jad īd), pp. 365 to 367, vol. 1)*

The Wuḍū Spots in Masājid

Cleaning the teeth with a Miswāk sometimes results in bleeding that dominates the spit making it impure. Unfortunately, as the Wuḍū spots in the Masājid are usually shallow, clothes and body are splashed with drops of impure spit when rinsing mouth. This is even worse in household washbasins as their hard surfaces cause more splashing.

Have a Wuḍū Spot Constructed in Your Home

People nowadays tend to do Wuḍū in washbasins at home whilst standing, which is contrary to Mustaḥab. Regretfully, people spend huge amounts of money on the construction of huge luxurious palaces but do not consider making their own little Wuḍū spot in the house. I plead to all Islamic brothers who are enthusiastic about following the Sunnaĥ; if possible, do get a Wuḍū spot made with at least one tap in your home. Make sure the water does not splash everywhere when it falls, in fact have a drain constructed to prevent impure spit from splashing on the clothes and body. A sketch of Wuḍū spot has been added at the end of this booklet and can be used as a guideline for anyone wishing to get Wuḍū spot constructed. Drops of water usually splash around the ankles whilst washing excretory organs in the toilet; therefore, one should wash the ankles afterwards as a caution.

Construction Plan for Wuḍū Spot

A household Wuḍū spot should cover an area of 40 square inches and be raised 16 inches off the ground with a 9-inch high seat (10.5 inches wide). The distance between the seat and the wall ahead should be 26 inches. The drain should not be wider than 3.5 inches. There should be a sloped surface at the front of the platform but this slope should not cause the drain to be wider than 3.5 inches. Leave slightly more space than the length of your feet for standing (approximately 11.5 inch). Cut another slope 4.5 inches wide in the centre of the foot-rests, but remember, this slope should not allow the drain to become wider than 3.5 inches. The slope should be smooth all the way down without any bumpy surface. The tap should be fitted at a height of 32 inches from the drain and it should be a mixture tap. The water will drop onto the deeper slope in the centre and will therefore make it easier for you to protect your clothes and body from being stained by blood or any other impurities, اِنْ شَآءَاللہ عَزَّوَجَلَّ. With slight changes, these guidelines can also be used for Wuḍū spots in Masājid.

Ten Madanī Flowers of a Wuḍū Spot

1. If possible, use the plan at the back of this booklet to get Wuḍū spot constructed in your home.
2. Ignore mason's arguments and ensure slope of 2 inches in upper floor (where feet are placed) in your domestic Wuḍū spot as per given sketch.
3. If more than one tap are to be installed, there should be a gap of 25 inches between the taps.
4. Get a plastic nipple installed at the nozzle of the tap as per requirement.

5. If the water header is installed outside the wall (i.e. not concealed), the seat should be made one or two inches additional farther.

6. It is better to construct the Wuḍū spot temporarily at first. Test its perfection by performing Wuḍū and then get the finishing works done.

7. If tiles are to be installed at Wuḍū spot / bathrooms, always use Slip Resistant Tiles to minimize fall hazard.

8. It is even better to install four-section tiles to eliminate fall hazard.

9. If above type of tiles are not available, end of foot area and its adjacent slope, at least 2 inch of both, should be made rounded using rough stone so that foot may be cleaned by rubbing on it.

10. When making a drain in your kitchen, bathroom, toilet, on the roof, Wuḍū spot in the Masjid or anywhere else where water may accumulate, increase the slope 1.5 times of what suggested by the mason (e.g. he says 2 inch, you order 3 inch). Mason will do say, "Don't worry, not a single drop will stay." If you got trapped in his plan, it may result in improper slope. If you would not rely upon him, اِنْ شَآءَاللہ عَزَّوَجَلَّ you will see the benefit as it has been observed mostly that water accumulates on several spots of flooring.

Six Rulings for those who cannot retain their Wuḍū

1. Wuḍū is nullified by the passing of urine (even a drop), breaking wind, seepage from injury, flowing of tears from an ailing eye, flowing of water from the navel, ears, or breasts, the passing of fluid from a pimple and diarrhoea. If someone is suffering continuously from any of these ailments and he could not be able to offer Ṣalāĥ with Wuḍū during complete span from starting to ending of a Ṣalāĥ timing, he is a Shar'ī Ma'zur (lawfully exempted).

He may offer as many Ṣalāĥ as he likes with one Wuḍū during that span; his Wuḍū will not become invalid by that ailment. *(Baĥār-e-Sharī'at, pp. 385, vol. 1, Dur-re-Mukhtār, Rad-dul-Muḥtār, pp. 553, vol. 1)*

2. The Wuḍū of a Ma'zur becomes invalid as soon as the time of Farḍ Ṣalāĥ ends. This ruling is applied when cause of exemption is found during Wuḍū or after Wuḍū. If this is not so and there is no other cause nullifying Wuḍū, then Wuḍū will not become invalid even after elapsing of time. *(Baĥār-e-Sharī'at, pp. 386, vol. 1, Dur-re-Mukhtār, Rad-dul-Muḥtār, pp. 555, vol. 1)* After elapsing of time of a Farḍ Ṣalāĥ, Wuḍū of Ma'zur becomes invalid. For example, if someone does Wuḍū for Aṣr it will become invalid as soon as the sun sets and Wuḍū done after sunrise would become invalid as soon as the time of Ẓuĥar Ṣalāĥ ends as till then, time of any Farḍ Ṣalāĥ had not elapsed.

3. Once 'Użr has been established, that will remain valid as long as the cause is found at least once in the total span of the Ṣalāĥ. For instance, if someone experiences a constant discharge of urine droplets in full span and he does not get opportunity to make Wuḍū and offer Farḍ Ṣalāĥ, he is a Ma'zur. Now in second span, he gets the opportunity to make Wuḍū and offer prayer but still droplet leaks once or more in this second span, he is still Ma'zur. However, if a Ṣalāĥ span pasts such that not a single droplet leaks, he would not remain Ma'zur. Whenever that previous condition repeats i.e. ailment persisted within the whole span, he will again become Shar'ī Ma'zur. *(Baĥār-e-Sharī'at, pp. 385, vol. 1)*

4. Although the Wuḍū of a Ma'zur person is not nullified by the reason which has made him Ma'zur, yet if any other Wuḍū-nullifying cause exists, Wuḍū would become invalid. For instance, someone with the 'Użr of breaking wind will lose his Wuḍū due to passing

of urine droplet. If ‘Użr is due to urine droplets, Wuḍū will be lost on breaking of wind. *(ibid, pp. 586)*

5. If a Ma’zur performs Wuḍū due to Ḥadaš (any act that nullifies Wuḍū) and during Wuḍū the reason of his ‘Użr is not existing but after Wuḍū that reason was found, Wuḍū will be lost (this ruling will apply when Ma’zur performs Wuḍū due to reason other than causing him Ma’zur. If he is performing Wuḍū due to his ‘Użr, the Wuḍū will not be lost if that ‘Użr occurs after Wuḍū). For instance, someone was Ma’zur due to loss of control on urine. He faced breaking of wind and thus performed Wuḍū. During Wuḍū urine stopped but after Wuḍū, some urine drops trickled away, Wuḍū will be lost. However if this trickling takes place during Wuḍū, the Wuḍū will remain valid. *(Baĥār-e-Sharī’at, pp. 387, vol. 1, Dur-re-Mukhtār, Rad-dul-Muḥtār, pp. 557, vol. 1)*

6. If the ‘Użr is such that it causes impurity of his clothes, then in case the stain caused impurity of cloth area larger than the area of a dirham (an old currency used symbolically for sizing) and he has opportunity to offer Ṣalāĥ after purifying the clothes, then it is Farḍ for him to first purify the clothes and then say Ṣalāĥ. And if he knows that while offering Ṣalāĥ, the clothes will become impure to same extent, then purification is not binding and he may offer prayers with same clothes. Even if his prayer mat becomes impure, his Ṣalāĥ will be valid. *(Baĥār-e-Sharī’at, pp. 387, vol. 1)* (For detailed rulings regarding the Wuḍū of a Ma’zur refer to Baĥār-e-Sharī’at, Part 2)

Seven Miscellaneous Rulings

1. The passing of urine, stool, Wadī, Mażī, semen, worm or pebble from front or rear excretory organs of a man or woman will nullify Wuḍū. *(Fatāwa-e-'Ālamgīrī, pp. 9, vol. 1)*

2. The passing of even a minor amount of air from the rear will nullify Wuḍū. The passing of air from the front of a man or woman will not nullify Wuḍū. *(ibid)* *(Baĥār-e-Sharī'at, pp. 304, vol. 1)*

3. Unconsciousness nullifies Wuḍū. *(Fatāwa-e-'Ālamgīrī, pp. 12, vol. 1)*

4. Some people say that pronouncing the name of pig nullifies Wuḍū. This is false.

5. If one's Wuḍū breaks due to some reason (e.g. breaking of wind) whilst he is performing it, he has to re-start Wuḍū, the organs washed earlier will be considered unwashed. *(Fatāwā Raḍawiyyah (Jad īd), pp. 255, vol. 1)*

6. To touch the Holy Qurān, or any Qurānic verse or its translation in any language without Wuḍū is Ḥarām. *(Baĥār-e-Sharī'at, pp. 326, 327 etc, vol. 1)*

7. There is no harm in reciting the Qurān seeing its script without touching it or by heart without Wuḍū.

Yā Rab عَزَّوَجَلَّ of Muṣṭafā صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم bestow us with the ability to perform Shar'ī Wuḍū without wastage and to remain in a state of Wuḍū at all times.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Wasteful Use of Water in Wuḍū

Nowadays, many people open the taps too much when doing Wuḍū wasting a great deal of water. Even worse, some people open the tap in advance as soon as they reach the Wuḍū spot and then start rolling their sleeves up thereby causing wastage of water. The majority of people leave

the tap on whilst doing Masḥ of the head. We must all fear Allāĥ عَزَّوَجَلَّ and avoid such wastage because the accountability of each drop and even minute acts will be held on the Day of Judgement. Here are four Aḥādiš warning against wastage. Read them and tremble with Allāĥ's fear:

1. Wastage at Canal

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by Ḥaḍrat Sayyidunā Sa'd رَضِیَ اللهُ تَعَالٰی عَنْهُ who was performing Wuḍū. Beloved and blessed Rasūl of Allāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, "Why is this wastage (of water)?" Ḥaḍrat Sayyidunā Sa'd رَضِیَ اللهُ تَعَالٰی عَنْهُ replied, "Is wastage of water accountable in Wuḍū?" He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, "Yes, even if you are at a water course." *(Sunan Ibn Mājah, pp. 254, vol. 1, Ḥadīš 425)*

Fatwā of A'lā Ḥaḍrat

A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه comments on this Ḥadīš saying, "This Ḥadīš proves wastage of water even at a canal and wastage is disliked by Sharī'aĥ. The verse

اِنَّهٗ لَا یُحِبُّ الْمُسْرِفِیْنَ ﴿۱۴۱﴾

'Verily, those who spend wastefully are not liked by Him (Allah).'

(Part 8, Al-An'ām, verse 141) [Kanz-ul-Īmān (Translation of Quran)]

has addressed wastage in absolute sense, hence this wastage (in Wuḍū) will be condemned and prohibited. Assertion for negation of wastage in Wuḍū is present in Ḥadīš Sharīf and negation actually desires Taḥrīm (prohibition) [i.e. commandment for prohibition of wastage in Wuḍū exists and this prohibition demands to declare it Ḥarām]. *(Fatāwā Raḍawiyyah (Jadīd), pp. 731, vol. 1)*

Muftī Aḥmad Yār Khān's Commentary

The renowned Mufassir Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَۃُ اللّٰہِ عَلَیْہ explains verse 141 of Sūraĥ Al-An'ām mentioned by A'lā Ḥaḍrat رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ in his Fatwā by saying, "Spending on prohibited things is a wastage, donating one's everything thereby causing poverty to his own family is also wastage, spending more than required is a wastage; that is why washing the organs of Wuḍū four times (without a Shar'ī reason) is considered a wastage." *(Nūr-ul-'Irfān, p. 232)*

2. Don't Waste Water

Ḥaḍrat Sayyidunā 'Abdullah bin 'Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا narrates that the Exalted Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم saw a person performing Wuḍū and said, "Do not waste, do not waste." *(Sunan Ibn Mājah, pp. 254, vol. 1, Ḥadīš 424)*

3. Wasteful Usage is a Satanic Act

Ḥaḍrat Sayyidunā Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ quotes a Ḥadīš, "There is no good in using large amount of water in Wuḍū, this act is induced by Satan." *(Kanz-ul-'Ummāl, pp. 144, vol. 9, Ḥadīš 26255)*

4. Asking for a White Palace in Heaven?

Ḥaḍrat Sayyidunā 'Abdullah bin Mughaffal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ heard his son saying the following words in his supplication, "Yā Allāĥ عَزَّوَجَلَّ I beg you for the white palace on the right side of Heaven." He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, "Son! Beg paradise from Allāĥ عَزَّوَجَلَّ and ask His blessing to refrain from Hell. I have heard Rasūlallāĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم saying that there will be people in this Ummaĥ who will exceed limits in Wuḍū and Du'ā." *(Sunan Abū Dāwūd, pp. 68, vol. 1, Ḥadīš 96)*

Dear Islamic brothers! The renowned Mufassir Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ comments on this Ḥadīš by saying, "Exceeding

limits in Du'ā refers to mentioning useless specifications like that his son did. It is better to ask for Firdaus (the greatest Heaven); as this specification is typical and not personal. Exceeding limits in Wuḍū might be in two ways: exceeding the numbers (in place of three) and exceeding the organ coverage e.g. washing the feet up to the knees, washing the arms up to the armpits, both these are prohibited." *(Mirāt-ul Manājīḥ, pp. 293, vol. 1)*

Wrongdoing / Offence

A Bedouin asked the beloved Rasūl of Allah صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم how to perform Wuḍū. Makkī Madanī Muṣṭafā صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم demonstrated by performing Wuḍū and washed each organ three times. Then, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "This is how Wuḍū is performed, anyone who increases or decreases in this has done evil and offence." *(Sunan Nasāī, pp. 31, Ḥadīš 140)*

Learn Wuḍū in a Practical Way

Dear Islamic brothers! From this blessed Ḥadīš, we came to know that practical demonstration of Wuḍū is proven from Sunnaĥ. Following this Sunnaĥ, Muballighīn may demonstrate the method of Wuḍū to Islamic brothers washing each required organ three times without wasting water. Take strict care that no organ is washed four times. Then anyone from the learners, on his own accord, may get his Wuḍū checked by demonstrating to the Muballigh so that mistakes may be eliminated. This Madanī exercise may be accomplished in a better way in the company of devotees of the Exalted Prophet while travelling with Sunnaĥ-inspiring Madanī Qāfilaĥs of Dawat-e-Islami. You must learn correct method of Wuḍū. It is very difficult to comprehend the correct method of Wuḍū by merely reading it quite a few times; you will have to practice it again and again.

Wasteful Use of Water in Masājid and Madāris

The water available at Wuḍū spots in Masājid and Madāris is classed as Waqf; rulings are different for this water and that for our domestic water. Those who splash water badly at Wuḍū spots of Masājid or wash their organs more than three times purposelessly during Wuḍū due to ignorance or carelessness must ponder following blessed Fatwa, tremble with the fear of Allāĥ عَزَّوَجَلَّ and repent of doing so in the future. A'lā Ḥaḍrat Imām-e-Aĥl-e-Sunnat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن says, "To use more than required amount of Waqf water in Wuḍū is Ḥarām unanimously, as permission has not been granted for spending it more than required and water in Islamic Madāris is of the same kind which is reserved for those who perform Shar'ī Wuḍū." *(Fatāwā Raḍawiyyah (Jad īd), pp. 658, vol. 1)*

Dear Islamic brothers! One who does not prevent himself from wasting water should use his own water e.g. he may perform Wuḍū by his domestic water. Allāĥ عَزَّوَجَلَّ forbid, it doesn't mean that there is no binding on wasting one's own water. Rather one must learn Shar'ī Wuḍū by exercising intensively at home so that he may not commit a Ḥarām by wasting water at Masjid.

Seven Guidelines by A'lā Ḥaḍrat to Avoid Wasteful Use of Water

1. Some people overfill the handfuls. The overflowed amount goes waste. Care must be taken in this regard.
2. The handful does not always have to be filled to the top with water; one must think as to for what purpose he is taking the water. For instance, only half a handful of water is needed for sniffing into the nose, then what is the purpose of taking full handful; a full handful is not needed even for rinsing the mouth.

3. Nozzle of ewer should be moderate in size i.e. neither so narrow to ooze water late nor so wide to splash water more than requirement. To know its difference, if Wuḍū is made using a bowl, excessive water will be consumed. Similarly wide tap will cause excessive consumption. If ewer has wide nozzle, take care and do not pass full jet, instead set thin stream. (Similar precautions should be adopted while opening the taps).

4. Moisten the organs by wet hand before washing, as then, water flows swiftly and small (quantity of water) does the function of large. In winter season specially, this act is more desirable as it has been observed that the flowing water leaves some spaces dry due to skin dryness.

5. If there are hairs on wrists, these should be trimmed away as they need more water. Shaving these render them harder; hence trimming via a machine is better as it removes properly and the best and Aḥsan (preferred) one is Nūraĥ (a type of hair removing powder) as its application in such organs is proven from Sunnaĥ. Umm-ul-Muminīn Ḥaḍrat Sayyidatunā Umm-e-Salamaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا says, "Whenever Rasūlallāĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used Nūraĥ, He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would apply it to his blessed Sitr with his own blessed hands and it was applied to other parts of the blessed body by the chaste wives رَضِیَ اللّٰہُ تَعَالٰی عَنْہُنَّ." *(Sunan Ibn Mājah, pp. 226, vol. 4, Ḥadīš 375)* If one does not do so, moisten such hairs before washing so that they get flattened. If water flowed in the roots of erected hair and didn't flow over the hair tip, Wuḍū will not be valid.

6. While using a ewer for Wuḍū, the stream of water should be moved from the nails towards the elbows / ankles constantly so that all parts are washed only once in one go, otherwise the slow movement of the organ will result in water being poured on the same spot several times (which will result in a sort of wastage).

7. Some people pour water from the nails towards the elbows (or toes to the ankles) and then keep flowing the water as they bring it back to the nails to start a second wash and then bring it back (with the water still flowing) for a third wash whereas in fact this results in washing the organ five times instead of three. Instead of this, the jet of water should be stopped when it reaches the elbows or ankles, it should be resumed from nails again. Washing from nails towards elbows/ ankles is Sunnaĥ and not the reverse one (To wash from elbows/ankles towards nails is not Sunnaĥ).

   A comprehensive saying is that one should be moderate. Imām Shāfi'ī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has very rightly said, "With moderation, a little is sufficient but without moderation, even ample amount of water does not suffice." *(Fatāwā Raḍawiyyah (Jad īd), pp. 765-770, vol. 1)*

Fourteen Madanī Pearls to Avoid the Wasteful Use of Water

1. Ask repentance (towards Allāĥ عَزَّوَجَلَّ) for unlawful wastage done in the past and make every possible effort to avoid it in the future.

2. Think and plan well for arrangements that may lead to performing of Wuḍū and Ghusl according to Sunnaĥ with minimum consumption of water. Make yourself fear the fact that the accountability of each drop and even a tiny particle will be held on the Day of Judgement.

3. While doing Wuḍū, turn the tap on carefully. During Wuḍū, keep one hand on the tap as long as possible and keep turning the tap off when water is not needed.

4. Less water is consumed in doing Wuḍū with ewer as compared to tap. Perform Wuḍū by using loṫā if possible. If one cannot avoid

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use of tap, he can wash easily-washable organs with ewer, if possible. Using tap for Wuḍū is permissible; however, one should take measures to get rid of wastage.

5. Make the habit of turning the tap off perfectly so that not a single drop of water leaks during Miswāk, mouth wash, gargling, nose wash, Khilāl of beard and fingers of hand / foot and Masḥ (moistening).

6. During winters specially, avoid draining cold water present in pipe line for receiving hot water while performing Wuḍū/Ghusl or washing clothes/utensils. Cold water may be collected in some tub.

7. While making foam from soap for washing of hands / face, make careful use of water. For example, for washing of hands, a few drops of water may be taken in handful for making foam of soap. Opening of tap with soap in hand may cause wastage of water.

8. After use, soap should be placed in a soap holder that contains no water. Deliberately placing of soap in water will cause wastage of soap by softening. Don't place/leave soap on surface of wash basin as, otherwise, soap will be dissolved and wasted due to presence of water over there.

9. Do not put to waste water left in glass after drinking or left in a jug after dining. Instead pour it back into cooler etc.

10. It has become a norm nowadays to spoil a lot of water during washing of fruits, clothes, utensils, floors or even a tea cup or tea spoon. This is very sorrowful situation.

11. In most of the homes, lights and fans remain 'On' uselessly throughout day and night. Make a habit to turn lights and fans 'Off' as soon as requirement is over. All of us should fear from accountability in Hereafter and should refrain from wastage.

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12. Use a ewer in latrine as using a shower for purification consumes plentiful water and also contaminates the feet. Everybody should sprinkle some water on edges of W.C. after passing urine and also pour some water into the hole of W.C. from some height (protecting clothes from splashing of dirty water). اِنْ شَآءَاللہ عَزَّوَجَلَّ fouling smell and growth of germs will reduce. Using a flush tank for this purpose consumes plentiful water.

13. If a tap drips, take immediate actions to rectify the fault; otherwise wastage of water will continue. Sometimes taps of Masājid / Madāris are found dripping continuously and no body bothers. The managing committee should take remedial actions promptly as per their responsibility for the sake of betterment in the Hereafter.

14. Be extra careful to make full use of each food grain and each drop during eating, taking tea or beverages, cutting fruits etc. Special care should be taken not to waste a single drop or piece when eating, drinking, slicing fruits etc. and to use every single bit.

Yā Rab عَزَّوَجَلَّ of Muṣṭafā صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Enable us to keep Wuḍū all the time by performing Shar'ī Wuḍū avoiding wastage.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

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The Birth of a Son after 6 Daughters

This is the statement of an Islamic brother of Markaz-ul-Auliyā (Lahore) in his own words with slight changes:

Probably, in 2003, an Islamic brother invited me to attend the 3-day Sunnaĥ-inspiring international Ijtima' (Ṣaḥrā-e-Madīna, Madīna-tul-Auliyā, Multan) of Dawat-e-Islami, the world-wide non-political movement for the propagation of the Quran and Sunnaĥ. I told him that I was the father of six girls and that my wife was expecting another child, so I asked him to make Du'ā for a boy this time. Adopting an extraordinary manner of individual effort, the Islamic brother said, "سُبْحٰنَ اللہ عَزَّوَجَلَّ! Then you definitely need to attend the 3-day Sunnaĥ-inspiring Ijtima'. Attend the largest Ijtima' of Prophet's devotees after Hajj and say Du'ā, innumerable pious Islamic brothers attend the Ijtima', your Du'ā might be answered due to the blessing of their presence." His words penetrated my heart and I decided to attend the Sunnaĥ-inspiring Ijtima'. Words cannot express the faith-strengthening atmosphere I felt there; I felt such spiritual peace for the first time in my life.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ, a few days later, Allah عَزَّوَجَلَّ gifted me with a Madanī boy, as beautiful as the moon. My family-members were also overjoyed.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! I joined the Madanī movement of Dawat-e-Islami. Allah عَزَّوَجَلَّ granted me another Madanī boy as well.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ at this moment, I am rendering my services as the responsible for Madanī Qāfilaĥ in Dawat-e-Islami.

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Wuḍū and Science

Read this booklet completely.

اِنْ شَآءَاللّٰه عَزَّوَجَلَّ You will get amazing treasure of knowledge about Wuḍū.

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has narrated, "Those loving each other for the sake of Allāh عَزَّوَجَلَّ when meet and shake hands and recite Durūd Sharīf upon the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, their preceding and succeeding sins are forgiven before they go apart." *(Musnad Abī Ya'lā, pp. 95, vol. 3, Ḥadīš 2951)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Embracing Islam by Virtue of Wuḍū

A person states that he offered Islam to a university student in Belgium. The student asked him scientific benefits of Wuḍū. He could not answer. He carried him to a religious scholar but he also had no knowledge about it. Another person possessing scientific information told him several benefits of Wuḍū but he also could not tell benefit of Masḥ (moistening) of neck. That student went back. After sometime he came and informed that his professor informed during the lecture, "If a few drops of water are sprinkled on neck and its surroundings, protection

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is obtained against the diseases of vertebral column and spinal cord." Hearing that he said, "I grasped the blessing hidden in moistening of neck, hence I want to embrace Islam" and he became Muslim.

Seminar in Western Germany

The problem of depression is growing in the western countries, brain failures are being reported and more mental asylums are being established. Long queues of psychiatric patients may be seen before Psychiatrists. A Pakistani physiotherapist who holds a diploma from Western Germany states that a seminar on the topic "What cures other than medicines are possible for depression" was held in Western Germany. One of the doctors revealed an amazing discovery in his speech by saying, "I get washed the face of patients of depression five times per day and after few days their disease reduced. Then I get washed face, hands and feet of a similar group of patients five times a day and they healed up to a great extent." The same doctor accepts in the end of his speech that the problem of depression is short in Muslims as they wash face, hands and feet (i.e. during Wuḍū) several times daily.

Wuḍū and High Blood Pressure

A heart specialist assures that if a patient of hypertension is asked to perform Wuḍū and then his blood pressure is checked, his B.P. will be definitely lower. A Muslim Psychiatrist states, "The best cure for psychiatric patients lies in Wuḍū." The western experts get washed body parts of psychiatric patients several times like Wuḍū.

Wuḍū and Paralysis

Even the order of washing organs during Wuḍū is beneficial. Washing of hands in the first step motivates the nervous system of the body and

then slowly effects transmit towards veins of face and brain. The order of washing hands, then mouth-wash, then nose-wash and then washing of remaining organs reduces probability of paralysis. If face washing and Masḥ are done first, the body may suffer several diseases.

The One Who Values Miswāk

Dear Islamic brothers! There are many Sunan in Wuḍū and each Sunnaĥ is a source of blessings. As an example consider Miswāk. Even children know that use of Miswāk in Wuḍū is Sunnaĥ and see what a lot of benefits are associated with this Sunnaĥ! A businessman says, "I met a newly Muslim in Switzerland and I gifted him a Miswāk. He became happy. He kissed the Miswāk and then touched it with his eyes. Tears welled up from his eyes. He took a handkerchief out of his pocket, unfolded it, and took out a tiny Miswāk, which was approximately two inches in length. He said that when he had embraced Islam, he was given that as a gift; he was using it with great care and then it was nearly finished making him anxious.

Allāĥ عَزَّوَجَلَّ had blessed him to have a gift of Miswāk from him. Then he added that he had a persisting infection in his teeth and gums. The dentists had no cure for it. He started to use the Miswāk and after a few days, he felt better. He went to see the doctor who was very surprised to see that he was cured. The doctor said that he could not be cured in such a short period of time with the medicine he had prescribed. Just recall carefully what he had used. He pondered and recalled that he had become a Muslim and had recently started to use the Miswāk. Due to use of the Miswāk, he was blessed and healed. When he showed the Miswāk to the doctor, he was stunned."

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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To Strengthen Memory

Dear Islamic brothers! Miswāk has many benefits in this world and the Hereafter. Miswāk contains many chemical ingredients which protect the teeth from many infections. It is quoted in the margins of Ṭaḥṭāvī: "Use of Miswāk strengthen memory and eyesight, cures headaches and relieves the veins in the head, eliminates sputum, improves digestion, increases brain power, increases birth rate, delays aging and strengthens the back." *(Ḥāshiya-tuṭ-Ṭaḥṭāwī Ala Marāqil Falāḥ, pp. 69, Bāb-ul-Madīna, Karachi)*

Three Aḥādīš about Miswāk

1. Whenever the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would enter his blessed home, he would use the Miswāk first. *(Saḥīḥ Muslim, pp. 152, vol. 1, Ḥadīš 152)*
2. Whenever the Exalted Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would wake up from his sleep, he would use the Miswāk. *(Sunan Abū Dāwūd, pp. 54, Ḥadīš 57)*
3. Make use of Miswāk necessarily because it cleans your mouth and pleases Allāĥ عَزَّوَجَلَّ. *(Musnad Imām Aḥmad, pp. 438, vol. 2, Ḥadīš 5869)*

Cure for Blisters in the Mouth

Physicians have stated, "Sometimes blisters develop in the mouth due to warmth or acidity of the stomach and result in spread of particular type of germs in the mouth. To cure this infection, chew a fresh Miswāk and circulate the saliva thus formed in your mouth for a few minutes. By doing this, several patients have been cured."

Harmful Effects of Toothbrush

According to research, 80% of illnesses are caused due to dirty teeth or poor stomach. Sometimes the teeth are not cleaned properly and therefore

many germs grow in the gums. These germs spread up to the stomach and cause different infections. Remember! The tooth-brush is not an alternative to the Miswāk. Experts have concluded that:

1. After the toothbrush has been used once, germs settle on the brush and do not remove away even by washing the brush. Instead they multiply in the brush.
2. The toothbrush destroys the natural bright coating of the teeth.
3. Use of tooth brush dislocate gums gradually thus causing gaps in between the gums and the teeth, making it easy for the food particles to stuck in the cavities. These particles rot and germs grow there. As a result, infections of eyesight in addition to other diseases take place. Eyesight goes weak and sometimes culminates into blindness.

Do You Know How to Use Miswāk?

You may think that I have been using the Miswāk for several years but my teeth and stomach are still disturbed.

My simple Islamic brothers! Guilty is yours and not that of Miswāk. To my (writer of this book) approximation, there may be one among millions who performs Miswāk according to its guidelines. Most of us just rub the Miswāk haphazardly on our teeth while performing Wuḍū. It may be said that we performs **"a custom of Miswāk"** and not the **"Sunnaĥ of Miswāk"**.

Fourteen Madanī Pearls

1. Thickness of Miswāk should be equal to the little finger.
2. Miswāk should not be longer than a hand span otherwise Satan will sit on it.

3. The bristles of the Miswāk should be soft. Hard bristles will cause a gap between the gums and teeth.

4. If Miswāk is fresh then its good; otherwise soak it in a glass of water until it becomes soft.

5. Cut the bristles everyday. The bristles are effective only when they contain bitterness.

6. Rub the Miswāk over the width of your teeth.

7. Use the Miswāk three times.

8. Wash it each time.

9. Hold the Miswāk in your right hand with your little finger under the Miswāk, the middle three fingers gripping it and the thumb towards the bristle end of Miswāk.

10. First clean the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.

11. There is a risk of enlargement of the spleen of a person who uses Miswāk while laying on bed/ground.

12. To perform Miswāk while holding in fist, there is a risk of piles disease.

13. Miswāk is preceding Sunnaĥ for Wuḍū but if one has fouling breath, using Miswāk is Sunnat-e-Muakkadaĥ. *(Fatāwā Raḍawiyyah (Jad īd), pp. 223, vol. 1)*

14. Don't throw away the used bristles or used Miswāk. Instead, place it at a safer place e.g. bury under the ground or sink into the sea etc. as it is sacred, being tool for acting upon a Sunnaĥ. *(Baĥār-e-Sharī'at, pp. 294, vol. 1, Dur-re-Mukhtār-o-Rad-dul-Muḥtār, pp. 250, vol. 1)*

Benefits of Washing of Hands

In Wuḍū, the hands are washed first. Let us see benefits of this act. Hands touch/hold a lot of things and different chemicals and germs get stuck with hands. If hands are not washed whole of the day, hands may suffer skin infections e.g. pimples on hand, skin itching, eczema, change in skin colour etc. When we wash hands, rays emitting from fingers produce field which trigger our internal electromagnetic system, a part of which approaches our hands and causes beautification of the hands.

Benefits of Rinsing the Mouth

First of all hands are washed in Wuḍū. Thus hands become clear from germs; otherwise these germs would have entered our mouth during mouth rinsing and would have reached stomach thereby causing several infections. A lot of hazardous germs accompanied with air and the constituents of food stuck in our mouth and on teeth via saliva. Hence rinsing of mouth and doing Miswāk in Wuḍū clean the mouth thoroughly. If mouth is not cleaned, following diseases may break out.

1. Acquired Immune Deficiency Syndrome (AIDS) – one of its initial symptoms include the swelling of the mouth.
2. Tearing of the periphery of mouth
3. Moniliasis of the mouth and lips
4. Rotting and blistering of mouth

If the person is not in fasting, it is Sunnaĥ to gargle the throat. One who gargles regularly will not suffer from tonsillitis and he will be saved from several types of throat infections including throat cancer.

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Benefits of Sniffing Water into the Nose

The lungs need air, free from germs, smoke and dust, having about 80% humidity and a temperature slightly greater than 90°F. To provide this quality of air, Allāĥ عَزَّوَجَلَّ has bestowed the bounty of nose. To humidify the air, nose produces about one-fourth gallon of moisture. Hairs inside the nose act as dust catchers. There is a microscopic scrubber that has invisible bristles. These bristles kill the germs coming with the air. In addition, these bristles also perform a protective feature called Lysozyme. With this, nose protects eyes from infection. اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ, one who performs Wuḍū rinses his nose with water and thus this important organ (nose) get serviced. The electric properties of water fortify the ability of bristles and thus a Muslim is saved from several complex diseases of nose by virtue of Wuḍū. The rinsing of nose is very beneficial for the patients of persisting flu and having wounds in nose.

Benefits of Washing the Face

Nowadays pollution level of smoke etc. is increasing in atmosphere. Different chemicals, lead etc. keep on depositing on eyes and face. If face is not washed, face and eyes would suffer several diseases. An English doctor wrote a paper on the topic "Eye, Water and Health." In that paper he said giving stress, "Keep washing your eyes several times daily; otherwise you would face dangerous diseases." Washing of face prevents or minimize mars on face. The expert beauticians have consensus on the fact that all types of creams and lotions leave spots on face. To make face beautiful, it is necessary to wash it several times. Beychar, a senior member of 'American Council for Beauty', reveals, "Muslims do not need any chemical lotion as their face is protected against diseases due to being washed during Wuḍū." The experts of environmental protection say, "To prevent face allergy, wash it frequently." اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ!

This is only possible during Wuḍū. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ by washing face during Wuḍū, the face is massaged, the blood circulation improves towards the face, dirt is removed and its beauty becomes two fold.

Protection from Blindness

Dear Islamic brothers! I bring to your attention towards such a disease in which the genuine secretions of the eyes reduce or finish completely and the patient eventually becomes blind. According to medical reports, if eyebrows are washed occasionally, this disease may be prevented. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! One who performs Wuḍū and washes his face, his eyebrows are also washed. Those lucky Muslims who have adorned their faces with the beautiful beard should listen carefully what Professor George Ail states, "When one washes the face, the germs present in the beard wash away. The roots of the hair become stronger when water wets them. On fingering (by the blessing of acting on Sunnaĥ of Khilāl in the beard) in the beard the risk of lice reduces. In addition, presence of wetness in the beard saves from diseases related to muscles of neck, thyroid glands and throat.

Benefits of Washing the Arms

There are three major veins in the elbow that are linked to heart, liver and brain. This organ usually remains covered. If water or air is not allowed to interact with elbows, several mental and neurological complications may arise. In Wuḍū, arms including elbows are washed and this act fortifies heart, liver and brain and اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ safety against these diseases is obtained. Moreover this washing links a person with the radiations stored in the chest and halo of radiations starts to flow and results in strengthening of the muscles of hands.

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

The Benefits of Doing Masḥ (Moistening)

There is a major artery between head and the neck which links vertebral column, spinal cord and all body joints. When a person performs Masḥ of the neck during Wuḍū, the electric radiation emitting from hand enters the major artery and from there, transmits to all sections of neurological system via vertebral column and the neurological system is fortified.

Doctor of Insane People

Someone has stated, "I was doing my Wuḍū at a place in France; a person standing there was gazing at me. When I completed Wuḍū, he inquired me from where I belonged? I answered that I am a Muslim from Pakistan. He then asked me how many mental institutes are there in Pakistan. I was surprised to listen to this strange question; however I replied that there might be two to four such institutes. He asked me what I was doing few minutes back. I replied that I was performing Wuḍū. He asked whether I do so daily. I replied that I do so five times daily. He amazed and said that he was a surgeon in a mental hospital and his hobby was to investigate the causes of mental disorders. According to his research, signals transmit from brain to the whole body so that organs may work. The brain floats in a fluid all the time. That is why it is not shaken if one runs. Had it been rigidly placed, it would have been damaged. Some feeble nerves emerging from brain acting as conductors spread into body via neck. If hairs are lengthy and the back of neck is kept dry, dryness may occur in these conductors and human brain may go out of order resulting in a mental upset. Hence he thought that moistening the neck back might be a remedy. Just now he saw me moistening the neck back and said that you people may not suffer mental upset." In addition, moistening also prevents sun stroke and Meningitis.

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Benefits of Washing the Feet

Feet undergo dirtiness at most. Infection first starts from the gap between fingers of foot. Washing feet during Wuḍū removes away dirt and germs. Remaining germs are removed when Khilāl between fingers is done. Washing feet in Wuḍū according to Sunnaĥ removes diseases like sleep shortness, dryness of brain, heart sinking and depression.

The Residue from Water of Wuḍū

There is cure in drinking the water left from Wuḍū. Regarding this, a Muslim doctor stated,

1. The first effect of this drink is upon the bladder, restrictions in urinary track are cleared and urine comes smoothly.
2. One is freed from unlawful lust of sex.
3. It removes warmth of liver, stomach and bladder."

Islamic Jurists have narrated, "If one performs Wuḍū using water by a loṭā or some pot and if some water is left over, it is Mustaḥab to drink that water while standing and facing towards the Qiblaĥ." *(Tabyīn-ul-Haqā-aiq, vol. 1, pp. 44)*

Man on the Moon

Dear Islamic brothers! The topic of Wuḍū and science was being discussed and nowadays people are more inclined towards science. There are many people in our society who are very impressed by English researchers and scientists. Such people must know that there are so many issues that scientists have failed to resolve but our Exalted Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has already solved these matters. According to their claim, scientists have now landed on the moon but the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم travelled beyond and beyond the moon on the

occasion of the Ma'rāj (Ascension) about 1459 years ago. Once I got a chance to attend a eulogy contest at the occasion of 'Urs Mubārak of A'lā Ḥaḍrat رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ at Dār-ul-'Ulūm Amjadiyyaĥ, 'Ālamgīr Road, Bāb-ul-Madīnaĥ Karachi in which following poetic line of Ḥadāiq-e-Bakhshish Sharīf was title of the contest:

Sir woĥī sir jo tayray qadmaun pay qurbān gayā

'The head is in fact head which is surrendered at your feet'

The writer of Baĥār-e-Sharī'at, Ḥaḍrat Ṣadr-ush-Sharī'aĥ Maulānā Muftī Muḥammad Amjad 'Alī A'ẓamī's son رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ, the writer of the commentary of the Holy Qurān, Ḥaḍrat 'Allāmaĥ 'Abdul Muṣṭafā Aẓĥarī رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ presented his poetic composition. Following is a couplet from it:

Keĥtay hayn saṭaḥ pay chānd kī insān gayā
'Arsh-e-A'ẓam say warā Ṭaybaĥ kā Sulṭān صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم gayā

'They say that the man went up to the moon's surface,
The Sulṭān of Ṭaybaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم went beyond the heavens'

i.e. it is only a claim that man has reached the moon now. In comparison, the moon is very close; the Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم went beyond the horizon of heavens in the night of Ma'rāj (Ascension) leaving the moon far behind.

Toy of Nūr

Dear Islamic brothers! The moon to which the scientists claim to have reached is under the control of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. It is narrated in the book 'Dalāil-un-Nabūwwaĥ' that the uncle of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, Ḥaḍrat Sayyidunā 'Abbās bin 'Abdul Muṭṭalib

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رَضِیَ اللہُ تَعَالٰی عَنْہُ narrates, "I asked the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'Yā Rasūlallāĥ صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, I saw in your childhood such a thing which proves your Prophet-hood and this is one of the reasons why I accepted Islam. I saw that you were talking with the moon in your cradle and I saw that the moon would move towards wherever you pointed your blessed finger.' The Beloved Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'I had been talking with the moon and it had been talking with me, the moon had been amusing me so that I may not weep and I had been listening the sound of its falling whenever it fell down for Sajdaĥ under the 'Arsh of Allāĥ عَزَّوَجَلَّ." *(Al-Khaṣāiṣ-ul-Kubrā, pp. 91, vol. 1)*

The Miracle of Splitting of the Moon

It is quoted in Ṣaḥīḥ Bukhārī: When the disbelievers of Makkaĥ demanded the Noble Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم to show a miracle, the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم displayed splitting of the moon into two pieces. Allāĥ عَزَّوَجَلَّ says in the 1st and 2nd verse of Paraĥ 27, Sūra-tul-Qamar:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿۱﴾

وَ اِنْ یَّرَوْا اٰیَةً یُّعْرِضُوْا وَ یَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ﴿۲﴾

The hour came near and the moon was split. And if they see a miracle, they turn away their faces and say, 'This is a perpetual magic'.

(Paraĥ 27, Sura Al-Qamar, verses 1-2) [Kanz-ul-Īmān (Translation of Quran)]

The renowned Mufassir, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَیْہِ رَحْمَۃُ الرَّحْمٰن narrates about the section وَانْشَقَّ الْقَمَرُ (**and the moon was split**) that in this verse, the great miracle of Splitting of Moon by the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has been mentioned. *(Nūr-ul-'Irfān, p. 635)*

Only for the Sake of Allāĥ عَزَّوَجَلَّ

Dear Islamic brothers! After hearing the medical benefits of Wuḍū, you would have been pleased but I must tell you that all the medical science is based upon uncertainties. Scientific research is never final and suffers changes with the passage of time. However the commandments of Allāĥ عَزَّوَجَلَّ and of His beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are final and these will never change. We should act upon the Sunnaĥ only for the pleasure of Allāĥ عَزَّوَجَلَّ and not for attaining medical benefits. Therefore performing Wuḍū to normalize blood pressure or for refreshment, having fast for dieting, travelling to Madīna-e-Munawwaraĥ for change of climate and to get rid of business fatigue, reading religious books for passing the time, how can above acts with such intentions provide Šawāb? However if we act for the pleasure of Allāĥ عَزَّوَجَلَّ, we will get Šawāb as well as its worldly benefits. Hence we should perform Wuḍū just for the pleasure of Allāĥ عَزَّوَجَلَّ keeping care of its apparent and internal conduct.

Wuḍū of Inner Being

Ḥujja-tul-Islam Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الوَالِي says, “When you turn your attention towards Ṣalāĥ after completing your Wuḍū, contemplate, ‘The visible organs of my body that people see have been purified apparently, but to implore in the court of Allāĥ عَزَّوَجَلَّ without sanctifying the heart is against modesty as Allāĥ عَزَّوَجَلَّ witnesses hearts as well.’ He further explains: One making Wuḍū of apparent organs should remember that the purity of the heart is obtained by repentance, abandoning bad habits and by adopting good morals. A person who neglects the inner purity and only pays attention to the outer purity resembles the person who invites a king to his house for a feast, and in order to please the king, he cleans, polishes, and colours the outside of his house but leaves the interior dirty and full of garbage.

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When the king would enter his house, whether he will be pleased or displeased! *(Iḥyā-ul-'Ulūm, pp. 185, vol. 1)*

Sunnaĥ does not Need Scientific Support

Dear Islamic brothers, remember! The Sunnaĥ of beloved and blessed Rasūl صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم doesn't need scientific support and our objective is to follow Sunnaĥ and not the science. Let me say that when the European experts conclude something after deep research of several years, they actually confront smiling and sparkling Sunnaĥ of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. No matter how luxurious life one spends in excursions all over the world, but the true happiness will enter your heart only and only by remembrance of Allāĥ عَزَّوَجَلَّ.

The tranquillity of heart is associated with intense love for the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. The comforts here and Hereafter depend upon practising Sunnaĥ and not on sitting before TV, VCR or Internet. If you are committed to avail comforts here and in Hereafter, strictly adhere with Ṣalāĥ and Sunnaĥ. And to learn these, travel with Madanī Qāfilaĥ's of Dawat-e-Islami regularly. Every Islamic brother is urged to travel in Madanī Qāfilaĥ for twelve months in one session at least once in lifetime, for thirty days in every twelve months and for three days in every thirty days to learn Sunnaĥ.

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

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The Girl with a Beard

If you want to develop the spirit to learn the intentions for fasting and other deeds, please travel with devotees of Prophet in the Madanī Qāfilaḥs of Dawat-e-Islami, the international non-political religious movement of the Quran and Sunnaḥ and earn the blessings of both the worlds.

In order to persuade you, I present a blessing which took place in a Madanī Qāfilaḥ. Therefore, an Islamic brother of Ranchor Line Bāb-ul-Madīna (Karachi) made the statement:

In our three day Madanī Qāfilaḥ, there was a 26 year old Islamic brother who said a lot of prayers with great humility; having been asked, he replied that he had a young daughter, whose face hair was growing like a beard, which was the reason of his anxiety. He further said that the cause of the problem could not be diagnosed despite X-Rays and test and no medicine proved effective as yet. The participants of the Qāfilaḥ prayed for his daughter on his request. Two days after the Madanī Qāfilaḥ, when I met the same dejected Islamic brother, he informed me happily that اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ the hair of his daughter's face had disappeared altogether as if there was no hair at all due to the blessing of Madanī Qāfilaḥ.

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Method of Ghusl*

Please read this booklet completely,
it's quite likely that you would become aware of your several mistakes.

Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Recite Durūd Sharīf abundantly upon me, no doubt, it is purification for you." *(Musnad Abī Ya'lā, pp. 458, vol. 5, Ḥadīš 6383)*

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

A Strange Punishment!

Ḥaḍrat Sayyidunā Junaīd Baghdādī رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه states that Ibn-ul-Kuraybī رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه said, "Once I had nocturnal emission so I intended to perform Ghusl. Since it was an extremely cold night, my Nafs (psyche) lazily suggested, "A long part of night is still remaining; what is the hurry! You may perform Ghusl at dawn." I immediately swore to give a strange punishment to my Nafs by taking bath at the very same

* Ritual Bath, Ḥanafī

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moment wearing clothes and drying the clothes on my body. So I did that. Surely a disobedient Nafs who is sluggish in abiding by Allāĥ's commandments must be punished in such a way. *(Kīmiyā-e-Sa'ādat, pp. 892, vol. 2)*

Dear Islamic brothers! Did you see! Our past saints would bear severe pains to thwart evil plans of Nafs. The foregoing parable contains a great lesson for the Islamic brothers who, in case of nocturnal emission at night, miss the Jamā'at of Fajr or (Allāĥ عَزَّوَجَلَّ forbid) even miss Ṣalāĥ out of laziness feeling shyness from their family members ignoring the horrible shame of the Hereafter. Whenever Ghusl becomes Farḍ and time of Ṣalāĥ starts, one should immediately perform Ghusl. A Ḥadīš Sharīf states, "Angels do not enter the home in which there is a portrait, a dog or a Junub (a person for whom Ghusl has become mandatory due to sexual intercourses, nocturnal emission, or ejaculation of semen with lust)." *(Sunan Abū Dāwūd, pp. 109, vol. 1, Ḥadīš 227)*

Method of Ghusl (Ḥanafī)

Make the following intention in heart without uttering any word with tongue: "I am going to take bath for acquiring purity." First wash both hands up to wrist three times. Wash excretory organs whether impurity is present over there or not. Now, if there is impurity on any part of body, remove it. Perform Wuḍū as done for Ṣalāĥ but do not wash feet. In case of performing Ghusl on some stool, wash feet as well. Now moisten the body with wet hand, especially in winter season (during this, soap may be applied). Now pour water three times over right shoulder, three times on left shoulder, on head and then three times on the whole body. Now shift apart from place of Ghusl and wash feet if not washed during Wuḍū. Do not face towards Qiblaĥ during Ghusl. During bath, rub all the body by hands. Take bath at such a place where nobody could see you. If such place is not available, a man should

cover his Sitr [from navel up to (including) knees] with a thick cloth. If thick cloth is not available, two or more thin cloths can be wrapped on Sitr as thin cloth will stick with the body and colour of thighs / knees may be exposed (Allāĥ عَزَّوَجَلَّ forbid). A woman must take more cautions. Neither talk during Ghusl nor recite any invocation. After bath, body may be wiped with a towel etc. Wear cloths immediately after the completion of Ghusl. If it is not a Makrūĥ time, offering two Rak'āt Ṣalāĥ is Mustaḥab. *(Well Known books of Ḥanafī Jurisprudence)*

Three Farāiḍ of Ghusl

1. Rinsing the mouth
2. Sniffing water inside the nose
3. Ablution of the whole apparent body. *(Fatāwa-e-'Ālamgīrī, pp. 13, vol. 1)*

Rinsing the Mouth

Taking a little water into mouth and then spitting it out quickly is not sufficient. It is essential to pass water in mouth over every part, every cavity from lips to the end of throat.

Water must reach the cavities behind the back teeth, gaps and roots of teeth, all sides of the tongue and the brim of throat. If you do not have fast, you should gargle as well (it is Sunnaĥ to do so). If bits of betel nuts or fibres of meat are stuck in the teeth, they must be removed. If there is a fear of harm in case of removing them, removal is exempted. Prior to performing Ghusl, the fibres of meat etc. were stuck in the teeth but the one bathing did not feel them and, therefore, offered Ṣalāĥ having performed Ghusl without removing them; later, he came to know that fibres of meat etc. were stuck in the teeth, it is now Farḍ for him to remove them and pass water over there. The Ṣalāĥ offered is valid. If a loose tooth has been fixed with some compound or fastened with wire

and water could not reach below compound or wire, it is exempted. *(Baĥār-e-Sharī'at, pp. 316, vol. 1, Fatāwā Raḍawiyyah, pp. 439-440, vol. 1)* The thorough rinsing of mouth is Farḍ once in Ghusl and such thorough rinsing three times is Sunnaĥ in Wuḍū.

Sniffing Water into the Nose

Quickly splashing a bit of water onto the tip of one's nose is not sufficient; it is essential to wash nose up to the end of soft bone i.e. up to the start of hard bone. This can only be done by sniffing water upwards but remember, if even a part equal to a hair tip is left unwashed, Ghusl will be invalid. If dried mucus has accumulated inside the nose, it is Farḍ to remove it. It is Farḍ to wash the nasal hairs. *(ibid, ibid, pp. 442-443)*

Ablution of the Whole Apparent Body

It is obligatory to pass water on each and every part and down (soft fine hair) of apparent body from hairs of the head up to soles of the feet. There are some such body-organs which may remain unwashed, if special care is not taken, and Ghusl will not be valid on this account either. *(Baĥār-e-Sharī'at, pp. 317, vol. 1)*

21 Cautions for both Man and Woman during Ghusl

1. If a man's hair is braided, it is Farḍ to wash these hair from roots up to the tips having un-braid them.
2. Women only need to wash the roots, it is not essential for them to undo their braids. However, if the hair is braided so tightly that water cannot reach the roots, it is essential to undo braids.
3. If the hole of the pierced nose or ears is not closed, it is obligatory to pass water through the hole. During Wuḍū, flowing water through

the hole of the nose only is needed but during Ghusl it must flow through the holes of both the nose and ears.

4. Every single hair of the eyebrows, moustache and beard must be washed from root to tip and the skin beneath them must also be washed.
5. Wash all parts of the ear and the mouth of the ear canal.
6. The hair behind the ears will have to be lifted in order to wash the back of the ears.
7. The joint between the chin and the throat will not be washed unless you lift your head upwards.
8. The arms will have to be lifted properly in order to wash the armpits.
9. Wash all sides of the arms.
10. Wash every part of the entire back.
11. Lift the folds of the belly in order to wash it properly.
12. Pour water into your navel. If you suspect that the navel has not been washed properly, then insert a finger inside it and wash.
13. Wash every down of the body from root to tip.
14. Wash the fold between the thigh and the area beneath the navel.
15. If you are performing Ghusl in a sitting position, you must remember to wash the fold between thigh and shin.
16. Wash the part where both buttocks join, especially when performing Ghusl in a standing position.
17. Pass water on all sides of the thighs
18. Pass water on all sides of the shins.

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19. Pass water on lower side of the penis and testicles up to the end.
20. Pass water on surface beneath the testicles up to the end.
21. An uncircumcised man should lift, if possible, the foreskin and wash penis and make water enter the additional skin. *(Baĥār-e-Sharī'at, pp. 317, 318, vol. 1)*

Six Cautions for Women

1. Lift up the sagging breasts and pass water beneath.
2. Wash the line where the belly and breasts meet.
3. Wash all external parts of the vagina (above and below every fold of skin).
4. It is Mustaḥab but not Farḍ to wash internals of vagina by inserting finger.
5. If a woman is bathing at the termination of her menses or post-natal bleeding, it is Mustaḥab to clean traces of blood from within the vagina using some piece of cloth. *(Baĥār-e-Sharī'at, pp. 318, vol. 1)*
6. It is Farḍ to remove nail polish; otherwise Ghusl will be invalid. However, there is no harm in henna colour.

Bandage of Wound

If a bandage is wrapped over a wound and opening the bandage is harmful for the wound, just wiping over the bandage will be sufficient in this case. Likewise, if washing an organ may cause harm to a wound inflicted on some part of that organ, wiping instead of washing is sufficient. The bandage must not cover excessive area of the organ uselessly, otherwise wiping will not be sufficient. If it is not possible to wrap the bandage on injury without covering additional and unwounded

areas of the organ e.g. if the wound is on the upper surface of the arm but the bandage has to be wrapped around the arm covering unwounded areas as well, then if it is possible to uncover the unwounded part, it is Farḍ to wash that part after uncovering it, but if it is impossible or although opening the bandage is possible, he would not be able to fasten the bandage again like before giving rise to the danger of harm to the injury, it is sufficient to wipe the whole bandage in this case. The unwounded part under the bandage will also be exempted of washing. *(Baĥār-e-Sharī'at, pp. 318, vol. 1)*

Ghusl will become Farḍ in Following Five Conditions

1. Discharge of semen from its organ after leaving its origin due to lust.
2. Nocturnal emission (ejaculation of semen during sleep).
3. Entrance of the head of the man's penis into the woman's vagina regardless of whether or not this happens in a state of lust and whether or not ejaculation takes place; both of them will have to perform Ghusl.
4. After the termination of menses (Ḥaiḍ).
5. After the termination of post-natal bleeding (Nifās). *(Baĥār-e-Sharī'at, pp. 321, 232, 324, vol. 1)*

   Most of the women are under the impression that a woman is considered impure after childbirth for a definite period of 40 days, this is absolutely incorrect. Please read the following explanation of Nifās (post-natal bleeding):

Necessary Explanation of Post-Natal Bleeding

The blood that is discharged after childbirth is called 'Nifās.' The maximum duration for Nifās is forty days. If bleeding continues even

after forty days, it is the indication of a disease and woman should perform Ghusl at the end of 40th day. If the bleeding stops before 40 days, or even just a minute after the delivery, she has to perform Ghusl on the termination of bleeding and start Ṣalāĥ and fasting. If bleeding restarted within 40 days, all the days from delivery to the ending of bleeding will be counted for Nifās. For example, bleeding stopped two minutes after the delivery and woman started Ṣalāĥ and fasting after performing Ghusl; but bleeding started again just two minutes before the completion of forty days, all the 40 days will be counted in Nifās i.e. Ṣalāĥ and fasting of these days became null and void. Even Qaḍā Ṣalāĥ and/or Qaḍā fasting offered in this duration will have to be repeated. *(Fatāwā Raḍawiyyah (Jad īd), pp. 354, 356, vol. 4)*

Five Important Rulings

1. If semen moved from origin without lust e.g. semen released as a result of lifting weight or falling from height or due to stress applied during passing of stool, Ghusl will not become Farḍ but Wuḍū will become invalid.

2. If the semen is dilute and its drops released while passing urine or doing any other act without lust, Ghusl will not become Farḍ but Wuḍū will become invalid.

3. If one can recall that nocturnal ejaculation had taken place but there is no impression of it on clothing etc, Ghusl is not Farḍ. *(Baĥār-e-Sharī'at, pp. 321, vol. 1)*

4. If there was lust during Ṣalāĥ and semen was felt moving but the Muṣallī (the one offering Ṣalāĥ) completed Ṣalāĥ before the release of semen, Ṣalāĥ is valid but Ghusl has now become Farḍ. *(Baĥār-e-Sharī'at, pp. 322, vol. 1)*

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5. Discharge of semen by masturbating will make Ghusl Farḍ. It is a sin to do so. Such a person has been called as Mal'ūn (cursed) in a Ḥadiš. *(Marāqil Falāḥ ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī, pp. 96)* This (shameful act) brings about impotence and it has been observed that such a person becomes incapable for marriage.

Torment of Masturbation

A'lā Ḥaḍrat Maulānā Shaĥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن was asked the following question: "There is a Majlūq (masturbator) who does not refrain from this shameful act despite counselling; in which state he will be resurrected? Please let us know some supplications which may break this habit."

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه replied: "He is a sinner, disobedient, guilty of committing a major sin (due to persistence) and a wrongdoer. On the day of Judgement, the palms of such people (those who masturbate) will be resurrected pregnant and they will be disgraced in front of a great multitude of people. This intense humiliation awaits him if he does not repent. Allāĥ عَزَّوَجَلَّ forgives those whom He wants and punishes those whom He wants. Such a person should recite لَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ الْعَلِيِّ الْعَظِيْمِ abundantly and when Satan tempts him to masturbate, he should immediately turn towards Allāĥ عَزَّوَجَلَّ and recite 'لَاحَوْلَ' from the bottom of his heart. He should pray the five daily Ṣalāĥ regularly. After the Fajr Ṣalāĥ he should regularly recite Sura-e-Ikhlāṣ. Allāĥ عَزَّوَجَلَّ knows all." *(Fatāwā Raḍawiyyah (Jadīd), pp. 244, vol. 22)*

(It is written in '*Shajrā-e-'Aṭṭāriyyaĥ*' that if someone recites Sura-e-Ikhlāṣ 11 times every morning, Satan along with all his troops will not succeed in making such a person commit sin unless he himself commits sin. (For detailed information concerning the shocking harms of masturbation, please read the 56 page booklet '*Abuses of the People of Lut*' published by Maktaba-tul-Madīnaĥ.)

Method of Ghusl in Streaming Water

If someone takes bath in streaming water such as river or canal and stays in water for a while, the Sunan of washing thrice, maintaining order in washing and making Wuḍū – all will be fulfilled. It is not required to move organs three times in streaming water. However, in case of performing Ghusl in a pool (where the water is still) organ will have to be moved thrice to act upon the Sunnaĥ of washing thrice. Standing in rain (or under tap or shower) has rulings of streaming water. In case of making Wuḍū in streaming water, just keeping the organs into water for a while is sufficient. Similarly, in case of making Wuḍū in still water, moving the organs thrice in water amounts to washing the organ thrice. *(Baĥār-e-Sharī'at, pp. 322, vol. 1) (Dur-re-Mukhtār-o-Rad-dul-Muḥtār, pp. 320-321, vol. 1)* In all these cases of Wuḍū and Ghusl, rinsing of mouth and washing of nose will have to be done.

Ruling of Shower is Same as that of Streaming Water

"Fatāwā-e-Aĥl-e-Sunnat" (unpublished) states that performing Ghusl under a fountain (or shower) is similar to having a bath in flowing water, which means that if one remains under it for the time it takes to perform Wuḍū or perform Ghusl, then the Sunnaĥ of washing the organs three times will be fulfilled. The book 'Durr-e-Mukhtār' mentions that if one stands in flowing water, a large pond, or under the rain for the time it takes to perform Ghusl and Wuḍū, then he has performed the complete Sunnaĥ. *(Dur-re-Mukhtār-o-Rad-dul-Muḥtār, pp. 320, vol. 1)* Remember! Rinsing of mouth and washing of nose are required in Ghusl and Wuḍū.

Cautions When Using a Shower

If there is shower in bathroom, ensure that your face or back is not towards Holy Ka'baĥ while having bath naked under the shower. Similar caution must also be taken in latrine. The direction of face or

back towards Qiblaĥ means that face or back is within 45° towards Qiblaĥ. Therefore, it is necessary that the direction of face or the back is out of 45° from Qiblaĥ. Most of the people are unaware of this ruling.

Correct the Direction of W. C.

Please check the direction of shower and W.C. in your homes etc. using compass or some other device. If it is wrong, get it corrected.

It is better to get W.C. installed at 90° on the axis of Ka'baĥ i.e. the direction in which head is turned for performing Salam at the end of Ṣalāĥ. Masons usually go for ease in construction and beauty; they do not bother about manners related to Qiblaĥ. Muslims should focus on real betterment in Hereafter rather than unnecessary beauty of home.

When is it Sunnaĥ to Perform Ghusl?

It is Sunnaĥ to perform Ghusl on Friday, Eīd-ul-Fiṭr, Eīd-ul-Aḍḥā, the day of 'Arafaĥ (9th Żul-Ḥajja-tul-Ḥarām) and when going to wear Iḥrām. *(Baĥār-e-Sharī'at, pp. 324, vol. 1, Dur-re-Mukhtār, pp. 339-341, vol. 1)*

When is it Mustaḥab to Perform Ghusl?

Performing Ghusl is Mustaḥab on the following occasions:

1. Holy stay in 'Arafāt
2. Holy stay in Muzdalifaĥ
3. When visiting the blessed Ḥaram
4. When presenting oneself in the court of beloved and blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم
5. For Ṭawāf

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6. When entering Minā
7. On the three days when grit is thrown at the devils
8. Shab-e-Barā'at
9. Shab-e-Qadr
10. The night of ʻArafaĥ
11. For a Mīlād gathering
12. For other auspicious and blessed gatherings
13. After giving bath to a deceased person
14. For a madman when he recovers from madness
15. On recovering from unconsciousness
16. Recovering from a state of intoxication
17. For repentance from a sin
18. For wearing new clothes
19. On returning from a long journey
20. On the termination of "Istiḥāḍaĥ" (vaginal bleeding due to illness)
21. For the Ṣalāĥ offered at the occurrence of a solar and lunar eclipse
22. For "Salā-tul-Istisqā" (the prayer for rainfall)
23. In times of fear, extreme darkness and severe storms
24. If body is stained with impurity but it is not known where the stain actually lies. *(Baĥār-e-Sharī'at, pp. 324, 325, vol. 1, Tanvīr-ul-Abṣār, Dur-re-Mukhtār, pp. 341-342, vol. 1)*

Several Intentions in one Ghusl

If several conditions co-exist for Ghusl, for instance, if one had a nocturnal emission and it is Eīd day as well as Friday, performing one

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Ghusl with intentions for all three conditions is sufficient and he will be rewarded for all. *(Baĥār-e-Sharī'at, pp. 325, vol. 1)*

Performing Ghusl in Rain

Performing Ghusl whilst exposing one's Sitr in front of others is Ḥarām. *(Fatāwā Raḍawiyyah (Jad īd), pp. 306, vol. 3)* When bathing in rain etc. one should wrap a thick shawl over trousers so that the colour of thighs is not exposed to others when wet trousers stick with the body.

How is it to Look at a Person Wearing Skin-Fit Cloth?

It is not allowed to look at specific organ of Sitr of someone wearing tight clothes, or clothes that are loose but stick around the organ by wind or stick due to bathing in rain, sea side etc. in such a way that the shape of complete organ e.g. complete roundness of thigh is apparent. The same ruling applies for seeing towards projected full organ of Sitr of a person wearing tight clothes.

Be Careful while Bathing Naked

In case of performing Ghusl naked alone or wearing trousers that may reveal colour of thighs due to sticking when wet, ensure that neither face nor back is towards the Holy Ka'baĥ.

If Ghusl Causes Cold, Then …?

If one is suffering from cold or eye infection etc. and according to his correct guess, his disease will intensify on taking bath from head or other diseases will attack him, he is allowed to take bath from neck, but he has to rinse mouth and sniff water into nose. After wiping every part of the head with wet hand, his Ghusl will be complete. After healing from ailment, he has to wash the head; complete renewal of Ghusl is not necessary. *(Baĥār-e-Sharī'at, pp. 318, vol. 1)*

Caution While Using a Bucket for Ghusl

While using a bucket for Ghusl, place the bucket on some stool etc. so that water droplets do not fall into it. Also do not place mug used for Ghusl on the floor.

Knot in Hair

If there is a knot in hair, it is not necessary to untie and wash it in Ghusl. *(Baĥār-e-Sharī'at, pp. 318, vol. 1)*

Ten Rulings of Reciting or Touching the Holy Qurān in the State of Impurity

1. If Ghusl is due on somebody, it is Ḥarām for him to enter Masjid, perform Ṭawāf, touch the Holy Qurān, recite Qurān without touching it, write a verse of the Qurān, write a Qurānic Ta'wīż (this is Ḥarām only when touching the paper while writing is involved; otherwise it is allowed). *(Fatāwā-e-Aĥl-e-Sunnat–unpublished)* Similarly, touching such a Qurānic Ta'wīż, touching or wearing a ring that has Qurānic verses or Ḥurūf-e-Muqaṭṭa'āt written on it is also Ḥarām. *(Baĥār-e-Sharī'at, pp. 326, vol. 1)* (There is no harm in wearing or touching a Ta'wīż that is wrapped in plastic and sewn in leather or cloth)
2. If the Qurān is in a casing, there is no harm in touching the case without Wuḍū or Ghusl. *(Baĥār-e-Sharī'at, pp. 326, vol. 1)*
3. Similarly, there is no harm in holding the Holy Qurān with such a cloth or handkerchief etc. which is neither associated to your dress nor to the Holy Quran in any way. *(ibid)*
4. It is Ḥarām to touch the Holy Qurān with sleeve of shirt or with the part of headscarf or with one end of shawl while other end is

on shoulder because all of these things are directly associated with the Junub. *(ibid)*

5. There is no harm in reciting a verse of the Holy Qurān with the intention of Du'ā or for spiritual benefit e.g. reading 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ', reading 'اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ' as gratefulness or reading 'اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رَاجِعُوْنَ' upon hearing news of a Muslim's death (or any other sad news), or intending to praise Allāĥ عَزَّوَجَلَّ with the reading of Sura-e-Fātiḥaĥ, Āya-tul-Kursī or the last three verses of Sura-e- Ḥashr provided that in all these cases, there is no intention of reciting Qurān. *(ibid)*

6. The three Quls of the Holy Qurān may be recited by leaving out the word Qul with the intention of praising Allāĥ عَزَّوَجَلَّ. Reading with the word Qul even for the praise of Allāĥ عَزَّوَجَلَّ is not permissible (when Ghusl is due) as in this case, it is defined as Qurān; intention is not applicable. *(ibid)*

7. It is Ḥarām to touch the Holy Qurān or any Qurānic verse without Wuḍū. However, there is no harm in reciting it by heart or by looking at it (without touching). *(Baĥār-e-Sharī'at, pp. 326, vol. 1)*

8. If someone does not have Wuḍū or if Ghusl is due on him, it is Ḥarām for him to touch any utensils (such as plates, cups etc.) that have Qurānic verses inscribed upon them. *(ibid, pp. 327)*

9. Use of such utensils is disliked for all; however, there is no harm in drinking water etc. in such utensils for the sake of curing. *(ibid)*

10. The same rules apply for touching or reciting translation of the Holy Qurān in Urdu, Persian, or any other language. *(ibid)*

صَلُّوا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Touching Religious Books without Wuḍū

It is Makrūĥ-e-Tanzīĥī for the one who does not have Wuḍū as well as the one on whom Ghusl is Farḍ to touch books of Fiqĥ (Islamic Jurisprudence), Tafsīr (Commentary of Qurān) and Ḥadīš. However, there is no harm in touching them using even such a piece of cloth that one is wearing. However, touching any Qurānic verse or its translation present in these books is Ḥarām. *(Baĥār-e-Sharī'at, pp. 327, vol. 1)*

One should take care when reading Islamic books or newspapers without Wuḍū as usually they contain Qurānic verses and their translations.

Recitation of Durūd Sharīf in the State of Impurity

1. There is no harm in reciting Durūd and Du'ā etc. when Ghusl is due; however, it is preferable to rinse one's mouth or perform Wuḍū first. *(Baĥār-e-Sharī'at, pp. 327, vol. 1)*
2. Replying to Ażān is also permissible. *(Fatāwa-e-'Ālamgīrī, pp. 38, vol. 1)*

If Finger has Coating of a Layer of Ink…?

Flour coating on a cook's nails, ink coating on a writer's nails and stains left by flies and mosquitoes (for everyone) will not affect Ghusl if left unwashed out of inattention. However, on coming to know about it, it is necessary to remove the coating / stain and wash the surface underneath; the Ṣalāĥ previously offered without removing the stain out of inattention will be considered valid. *(Baĥār-e-Sharī'at, pp. 319, vol. 1)*

When does a Child Reach Adulthood?

Boys are considered adult when they have their first nocturnal emission between the age of 12 and 15 years, and girls are considered adult when they have their first nocturnal emission between the age of 9 and

15 years. As soon as they reach adulthood, they are bound to act upon the laws of Sharī'aĥ. Hence in case of achieving adulthood by nocturnal emission, Ghusl becomes due on him/her. If no sign of adulthood appears, both (boy and girl) will be considered adult when they reach the age of complete 15 years according to Ĥijrī calendar. *(Fatāwā Raḍawiyyah (Jad īd), pp. 630, vol. 19)*

Order of Placing the Books

1. The Holy Qurān should be placed above all books, then the books of Tafsīr, Ḥadīš, FiqĤ and other Islamic books be placed in that order. *(BaĥĀr-e-Sharī'at, pp. 326, vol. 1)*
2. Do not place any thing, even a pen, upon the books. Likewise, do not place any thing upon a baggage containing the (Islamic) books. *(ibid)*

Using of Paper for Packaging

1. It is prohibited to use pages of religious literature for packaging. Use of bed-sheets, dinner mats having prints of couplets or writings (e.g. name of company etc.) in any language is prohibited. *(BaĥĀr-e-Sharī'at, pp. 328, vol. 1)*
2. The alphabets of all languages should be valued. (For further details, please refer to the chapter "Faizān-e-BismillāĤ" in the book 'Faizān-e-Sunnat')
3. Usually, company labels are stitched at a corner of prayer mats. These should be removed.

The Image of Holy Ka'baĥ on Prayer Mats

In case of using prayer mats printed with images of the Holy Ka'baĥ or the sacred Green Dome, there is a risk of placing foot or knee on the

sacred images while using them for prayers. Hence, use of such prayer mats is not suitable. *(Fatāwā-e-Aĥl-e-Sunnat)*

A Cause of Satanic Whispers

Satanic whispers (Waswasaẖ) are caused by urinating in bathroom. Ḥaḍrat Sayyidunā ʻAbdullaẖ bin Mughaffal has narrated that the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم laid down prohibition from urinating in bathroom and said, "No doubt, this usually causes Satanic whispers." *(Sunan Abū Dāwūd, pp. 44, vol. 1, Ḥadīš 27)*

Tayammum (Wiping)

Farāiḍ of Tayammum

There are three Farāiḍ in Tayammum:

1. Intention.
2. Wiping hands on the entire face.
3. Wiping both arms including the elbows. *(Baĥār-e-Sharī'at, pp. 353, 354, 355, vol. 1)*

Ten Sunan of Tayammum

1. Reciting بِسْمِ اللّٰهِ
2. Hitting the hands on the ground
3. Moving the hands back and forth on the ground
4. Keeping gap among the fingers
5. Jerking the hands by hitting the base of one thumb against the other but taking caution not to make a clapping sound
6. Wiping the face first and then the hands

7. Wiping them one after the other without delay
8. Wiping the right arm first and then the left arm
9. Picking (doing Khilāl of) the beard
10. Picking (doing Khilāl of) the fingers if dust has reached (among the fingers). If dust has not reached e.g. if hands were hit (for Tayammum) on stone etc. carrying no dust, Khilāl of the fingers is Farḍ. There is no need to hit the hands on the ground again for Khilāl. *(Bahâr-e-Sharī'at, pp. 356, vol. 1)*

Method of Tayammum (Ḥanafi)

Make Niyyat (intention) to perform Tayammum (Niyyat is the name of the intention of heart and pronouncing it verbally is better. For example, make intention in these words: I am performing Tayammum to purify myself from impurity and to make myself eligible for offering Ṣalâh). Read بِسْمِ اللّٰہِ and, with fingers spread wide open, hit hands on some pure object that is earthen in nature (e.g. stones, limestone, bricks, walls, soil etc.) and drag the hands back and forth on that object. If hands become over-dusty, reduce excessive dust by jerking hands. Wipe entire face with hands such that no part of the face is left un-wiped; Tayammum will not be valid if even a part equivalent to a hair is left un-wiped. Again hit hands on that object like before and wipe both arms from the fingertips up to (and including) the elbows. A better way to do this is to first wipe right hand with inner side of four fingers of the left hand, leaving the left thumb, starting from exterior side of fingertips of the right hand and dragging on exterior side up to the right elbow. Then, wipe with palm of left hand from interior side of right elbow up to the right wrist dragging left palm on interior side. Finally, use the inside of the left thumb to wipe the back of the right thumb. The left arm should be wiped in the same manner using right hand.

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And if wiping is done with palm and fingers jointly, Tayammum will still be valid whether traversing is done from fingers towards elbow or vice versa. But this would be contrary to Sunnaĥ. Tayammum does not require wiping of head and feet. *(Baĥār-e-Sharī'at, pp. 353, 354, 356, vol. 1)*

Twenty-Five Madanī Pearls of Tayammum

1. The thing that neither turns into ash nor melts and nor softens on being burnt is classed as earthen and may be used for Tayammum. Tayammum is allowed with sand, limestone, kohl, sulphur, stone, emerald, and other gems, regardless of whether or not dust is present on them. *(Baĥār-e-Sharī'at, pp. 357, vol. 1, Baḥr-ur-Rāiq, pp. 257, vol. 1)*

2. Tayammum is allowed with pots made up of baked bricks, porcelain or clay. However, Tayammum will not be allowed if they are coated with a layer of non-earthen material e.g. glass. *(Baĥār-e-Sharī'at, pp. 358, vol. 1)*

3. The dust, stone etc. that is being used for Tayammum must be pure i.e. there should be no traces of impurity on it. Further, even if the impression of impurity had disappeared due to evaporation, it is not allowable for Tayammum. *(ibid, pp. 357)* If a piece of land, a wall, or mud on the ground becomes stained with impurity but the stain then dries and vanishes due to the blowing of the wind or the heat of the sun, they are considered pure for Ṣalāĥ, but cannot be used for Tayammum.

4. Mere suspicion that it may have been impure is useless and not applicable. *(ibid, pp. 357)*

5. A piece of wood, cloth, carpet etc. can be used for Tayammum if it is covered in so much dust that impressions of fingers develop on it on hitting hands. *(ibid, pp. 359)*

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6. Tayammum is permissible from lime, mud or brick wall of Masjid or home provided it is not coated with oil paint, plastic paint, matte finish, wall paper or something which is non-earthen. If marble is fitted on wall, it is allowable for Tayammum.

7. If Wuḍū or Ghusl is due on somebody and water is not in his reach, he may perform Tayammum in the place of Wuḍū and Ghusl. *(Baĥār-e-Sharī'at, pp. 346, vol. 1)*

8. If there is a true fear that Wuḍū or Ghusl would intensify or prolong the illness, or it has been personal experience that whenever Wuḍū or Ghusl was performed, the illness intensified or, similarly, any good and capable Muslim doctor who is not Fāsiq (one who does not follow obligatory religious rulings) suggests that water will cause harm, Tayammum may be performed in these cases. *(Baĥār-e-Sharī'at, pp. 346, vol. 1) (Dur-re-Mukhtār-o-Rad-dul-Muḥtār, pp. 441, 442, vol. 1)*

9. If water causes harm on bathing from head, take bath from neck and perform wiping of complete head. *(Baĥār-e-Sharī'at, pp. 347, vol. 1)*

10. Tayammum is permissible if presence of water is not known within a radius of one mile. *(ibid)*

11. If Zam Zam water is available in a quantity by which Wuḍū is possible, Tayammum is not permissible. *(ibid)*

12. If there is severely cold and it is strongly suspected that bathing would result in death or illness; and no means of protection against cold after taking bath is available either, Tayammum is permissible. *(ibid, pp. 348)*

13. If a prisoner is not allowed to perform Wuḍū, he should perform Tayammum and pray his Ṣalāĥ but repeat this Ṣalāĥ later. If jailers or enemies do not let the prisoner offer prayer, then he has to offer Ṣalāĥ by gestures, and repeat this Ṣalāĥ later on. *(ibid, pp. 349)*

14. If it is suspected that the caravan will go out of sight (or train will leave) because of searching water, Tayammum is permissible. *(ibid, 350)*

15. One was sleeping in the Masjid and Ghusl became Farḍ (because of nocturnal emission), he should perform Tayammum instantly at the same place. This is the most cautious way. *(Fatāwā Raḍawiyyah (Jad īd), pp. 479, vol. 3)* He must then instantly leave the Masjid. Any delay is Ḥarām. *(Baĥār-e-Sharī'at, pp. 352, vol. 1)*

16. If the available time for Ṣalāĥ is too short that the Ṣalāĥ would become Qaḍā (i.e. its stipulated time would elapse) in case of making Wuḍū or Ghusl, perform Tayammum and offer Ṣalāĥ. Then repetition of that Ṣalāĥ is must having performed Wuḍū/ Ghusl. *(Fatāwā Raḍawiyyah (Jad īd), pp. 307, vol. 3)*

17. If a woman whose menses or post-natal bleeding has ended does not have access to water, she has to perform Tayammum. *(Baĥār-e-Sharī'at, pp. 352, vol. 1)*

18. If a person is present at such a place where neither water nor any earthen object is available for Tayammum, he should perform all acts of Ṣalāĥ within that Ṣalāĥ timing without making intention for Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 353, vol. 1)* On having access to water or earthen object, that Ṣalāĥ will have to be offered after performing Wuḍū / Tayammum.

19. The method of Tayammum in place of Wuḍū and Ghusl is same. *(Al-Jauĥarat-un-Nayyīraĥ, pp. 28, vol. 1)*

20. If Ghusl is due on somebody, he does not need to make Tayammum twice for Wuḍū and Ghusl; instead he may make intention for both in the same Tayammum and if intention was made for only Ghusl or only Wuḍū, it is also sufficient. *(Baĥār-e-Sharī'at, pp. 354, vol. 1)*

21. The acts that nullify Wuḍū or Ghusl will also nullify Tayammum. Access to water will also nullify Tayammum. *(ibid, pp. 360)*

22. If a woman is wearing some jewellery in her nose she must remove it; otherwise the part of the nose beneath the jewellery would not be wiped. *(ibid, 355)*

23. The part of the lips that is visible when the mouth is closed in a natural position (not too tight) must be wiped. If someone shut his mouth so tightly that some part remained un-wiped, Tayammum will not be valid. *(ibid)* The same ruling applies in case of closing the eyes very tightly. *(ibid)*

24. If one is wearing ring or watch, these must be removed to wipe beneath them. Islamic sisters should move their bangles in order to wipe the skin beneath. More care is to be taken whilst performing Tayammum as compared to Wuḍū. *(ibid)*

25. If a sick or such a disabled person who does not have hands and legs cannot perform Tayammum himself, somebody else should help him perform Tayammum. In this case, the helping person does not need to make intention; instead, the one being helped in performing Tayammum will have to make his intention. *(ibid, 354) (Fatāwa-e-'Ālamgīrī, 1982, pp. 26, vol. 1)*

Madanī Suggestion

Going through the booklets 'Method of Wuḍū' and 'Method of Ṣalāĥ' will be useful in learning the rulings concerning Wuḍū and Ṣalāĥ respectively.

O Allāĥ عَزَّوَجَلَّ, make us read, understand, and explain to others the ruling of Ghusl over and over again and make us perform Ghusl according to Sunnaĥ. Āmīn!

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Recovery from Cancer

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! Allah عَزَّوَجَلَّ and His beloved Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم have greatly blessed Dawat-e-Islami. Many patients suffering from such deadly diseases declared incurable by doctors have found the cure for their lethal diseases in the Madanī Qāfilaḥs. According to the statement made by an Islamic brother of Maripur (Bāb-ul-Madīna, Karachi) 'An Islamic brother living at Hawk's bay (Bāb-ul-Madīna, Karachi) had cancer; he travelled with a Madanī Qāfilaḥ of Dawat-e-Islami the International non-political religious movement of the Quran and Sunnaḥ in the company of Prophet's devotees.

During the journey, he looked quite sad and disappointed. The participants of the Qāfilaḥ reassured him and made supplications for him. One morning, while he was sitting, all of a sudden, he vomited a peace of flesh, he felt greatly relieved after the vomiting. Having returned from, the Madanī Qāfilaḥ he went to see a doctor and had his tests done again; he was shocked to see results which indicated that he was no longer suffering from cancer. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ he regained his health.

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Blessings of Aẓān*

Read this booklet from beginning to end.

Most probably, you will become aware of many of your mistakes.

Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whoever recited the Holy Qurān, praised Allāĥ عَزَّوَجَلَّ, recited Durūd Sharīf upon the Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and then asked forgiveness from Allāĥ عَزَّوَجَلَّ, he has sought goodness from its source." *(Shu'bul Īmān, pp. 373, vol. 2, Ḥadīš 2084)*

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Four Narrations about the Blessings of Aẓān

1. No Insects in Grave

The beloved and blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "The one who utters Aẓān in order to gain Šawāb is like the martyr draggled in blood and when he dies, there will be no infliction of insects in his body in

* Call to Ṣalāĥ.

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the grave (i.e. his body will remain safe from insects)." *(Mu'jam Kabīr, pp. 322, vol. 12, Ḥadīš 13554)*

2. Domes of Pearls

The most Exalted Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "I went in to the Heaven where I saw domes of pearls, its dust was of musk. I asked, "O Jibrāīl! For whom these (domes) are?" He replied, "For the Imām (the one who leads Ṣalāĥ) and Mūażżin (the one who utters Ażān) of your Ummaĥ." *(Al-Jami'us-Ṣagīr, pp. 255, Ḥadīš 4179)*

3. Previous Sins are Forgiven

The beloved and blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The one uttering Ażān for five Ṣalāĥ due to faith with the intention of gaining Šawāb, his previous sins will be forgiven, and the one leading his companions in five Ṣalāĥ due to faith for gaining Šawāb, his previous sins will be forgiven.' *(Sunan Kubrā, pp. 636, vol. 1, Ḥadīš 2039)*

4. Fish Also Seek Forgiveness

It has been reported: Everything including even the fish in river ask supplication of forgiveness for those uttering Ażān. When the Mūażżin utters Ażān, the angels also repeat; when he finishes, the angels keep asking the supplication of forgiveness for him up to the Judgment Day. The one who dies in the state of being a Mūażżin will not be tormented in his grave, and he remains safe from the agonies at the time of death, the hardness and narrowness of the grave. *(Derived from: Tafsīr-e-Sūra-e-Yūsuf-lil-Ghazālī translated, pp. 14, Markaz-ul-Auliyā, Lahore)*

Excellence of Replying to Ażān

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم once said, "O women! Whenever you hear Bilāl uttering Ażān and Iqāmat, you should also say what he

says as Allāĥ عَزَّوَجَلَّ will write one hundred thousand good deeds for you for every Kalimaĥ, raise your one thousand ranks and will remove your one thousand sins." Listening to this, the women asked, "This (Šawāb) is for women; what is for men?" The beloved and blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, "There is double (Šawāb) for men." *(Tarikh-e-Dimshq la bin Asakir, pp. 75, vol. 55)*

Earn 30 Million and 24 Hundred Thousand Good Deeds

Dear Islamic brothers! How enormous Allāĥ's mercy is! How easy He عَزَّوَجَلَّ has made it for us to earn good deeds, get our ranks raised and get our sins forgiven, but regretfully, we are heedless despite so many facilitations. The detail of the excellence of Aẕān's reply mentioned in the foregoing Ḥadīš is as follows.

'اَللّٰہُ اَکْبَر اَللّٰہُ اَکْبَر' are two Kalimāt. The whole Aẕān consists of 15 Kalimāt. If an Islamic sister replies to one Aẕān, i.e. she says what the Mūaẕẕin says, she will get 15 hundred thousand good deeds, her 15 thousand ranks will be raised and her 15 thousand sins will be removed. There is double Šawāb for Islamic brothers. In the Aẕān of Fajr, اَلصَّلٰوۃُ خَیْرٌ مِّنَ النَّوْمِ is also said twice, so there are 17 Kalimāt in Fajr Aẕān. Therefore, the woman replying to Fajr Aẕān will get 17 hundred thousand good deeds, her 17 thousand ranks will be raised and 17 thousand sins will be forgiven, and all this Šawāb will be doubled for the Islamic brothers. In Iqāmat, قَدْ قَامَتِ الصَّلٰوۃُ is also said twice, so there are 17 Kalimāt in Iqāmat, and so the Šawāb of the reply to Iqāmat is equal to that of Fajr Aẕān. In short, if any Islamic sister succeeds in replying the Aẕān as well as Iqāmat five times daily, she will attain 10 million 62 hundred thousand good deeds, her one hundred 62 thousand ranks will be raised and her one hundred 62 thousand sins will be forgiven and Islamic brothers will get double Šawāb. In other words, he will gain 30

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million 24 hundred thousand good deeds, his 3 hundred 24 thousand ranks will be raised and his 3 hundred 24 thousand sins will be forgiven.

The Replier of Ażān Entered the Heaven

Ḥaḍrat Sayyidunā Abū Ĥuraīraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrates that a man whose no major pious deed was known died. The beloved and blessed Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمْ, "Do you know Allāĥ عَزَّوَجَلَّ has made him enter the Heaven." The people became surprised as apparently he did not have any major deed. Therefore, one of the companions went to that person's house and asked his widow as to what his special deed was. She replied, "Although I do not know any of his special deed, he would reply to Ażān whenever he used to hear it, whether it was day or night." *(Tarikh-e-Dimshq la bin Asakir, pp. 412, 413, vol. 40)* May Allāĥ عَزَّوَجَلَّ bless him and forgive us for his sake.

The Method of Replying to Ażān and Iqāmat

The Mūażżin should utter the Kalimāt of Ażān with pauses. اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَر (when uttered together without a pause) are considered one Kalimaĥ. After uttering this, he should take a pause for the amount of time in which the replier can reply. Not taking the pause is Makrūĥ and therefore, repeating such Ażān is Mustaḥab. *(Dur-re-Mukhtār, pp. 66, vol. 2, Rad-dul-Muḥtār, pp. 66, vol. 2)* The replier should say اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَر during the pause of the Mūażżin, i.e. when the Mūażżin is silent. He should reply to the other Kalimāt in the same way. When the Mūażżin says اَشْھَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰہِ the first time, the replier should say:

صَلَّی اللّٰہُ عَلَیْکَ یَارَسُوْلَ اللّٰہِ

May Allāĥ's Durūd upon you Yā Rasūlallāĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم**!**

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When the Mūaẓẓin utters these words again, the replier should say:

قُرَّةُ عَيْنِيْ بِكَ يَا رَسُوْلَ اللّٰهِ

Yā Rasūlallāĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! You are the solace of my eyes.

Each time, make thumb nails touch eyes and say:

اَللّٰهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ

Yā Allāĥ عَزَّوَجَلَّ! Benefit me from my faculties of listening and seeing.

Whoever does this, the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم will make him enter Heaven accompanying him. *(Rad-dul-Muḥtār, pp. 84, vol. 2)*

In reply to حَيَّ عَلَي الصَّلٰوة and حَيَّ عَلَي الْفَلَاح say لَاحَوْلَ وَلَاقُوَّةَ اِلَّا بِاللّٰهِ each time, and it is better to say both (what the Mūaẓẓin says as well as لَاحَوْلَ) and also add:

مَا شَآءَ اللّٰهُ كَانَ وَمَالَمْ يَشَأْلَمْ يَكُنْ

Whatever Allāĥ عَزَّوَجَلَّ wanted happened and whatever He did not want did not happen.

(Dur-re-Mukhtār-o-Rad-dul-Muḥtār, pp. 82, vol. 2) (Fatāwa-e-'Ālamgīrī, pp. 57, vol. 1)

In reply to اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ, say:

صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ

You are true and pious and have said right.

(Dur-re-Mukhtār-o-Rad-dul-Muḥtār, pp. 83, vol. 2)

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Replying to Iqāmat is Mustaḥab. Its reply is similar to that of Ażān. The only difference is that in reply to قَدْقَامَتِ الصَّلٰوۃُ the replier should say:

اَقَامَهَا اللّٰهُ وَاَدَامَهَا مَادَامَتِ السَّمٰوٰتُ وَالْاَرْضُ

May Allāĥ عَزَّوَجَلَّ persist it until sky and earth exist!

(Baĥār-e-Sharī'at, pp. 473, vol. 1) (Fatāwa-e-'Ālamgīrī, pp. 57, vol. 1)

Fourteen Madanī Pearls of Ażān

1. If the primary Jamā'at of five Farḍ Ṣalāĥ including Jumu'aĥ is held in the Masjid at stipulated time, it is Sunnat-e-Mūakkadaĥ to utter Ażān for them, and its emphasis is like that of Wājib. If Ażān is not uttered, all the people over there will be sinner. *(Baĥār-e-Sharī'at, pp. 464, vol. 1)*

2. If somebody offers Ṣalāĥ at home in the city, the Ażān of the local Masjid will be enough but it is Mustaḥab to utter Ażān. *(Rad-dul-Muḥtār, pp. 62, 78, vol. 2)*

3. If somebody is out of the city or in a village, orchard or farm, the Ażān of the city/village will be enough provided these places are near the city/village; but it is better to say Ażān. However, if these places are not near, that Ażān will not be enough. Here, nearness means that the voice of Ażān (given in city / village) could reach there. *(Fatāwa-e-'Ālamgīrī, pp. 54, vol. 1)*

4. If a traveller did not utter Ażān or Iqāmat or both, it is Makrūĥ; if he utters only Iqāmat, there is no repugnance, but it is better to say Ażān also, whether he is alone or with other companions. *(Baĥār-e-Sharī'at, pp. 471, vol. 1) (Dur-re-Mukhtār-o-Rad-dul-Muḥtār, pp. 78, vol. 2)*

5. Utter Ażān after the time has started. If it is uttered before the time begins or if the time starts during the Ażān, the Ażān should

be repeated in both the cases. *(Hiddāyah, pp. 45, vol. 1)* The Mūaẓẓin should make a habit of ascertaining the timings of Ṣalāĥ with the help of timetable. At some places, the Mūaẓẓin starts uttering Aẓān before the time begins. It is a Madanī request to the Imāms as well as the Masjid committee to keep an eye on this matter.

6. It is Makruĥ for women to say Aẓān and Iqāmat whether they are offering Ṣalāĥ (within its time) or Qaḍā (after the elapsing of its stipulated time). *(Dur-re-Mukhtār, pp. 72, vol. 2)*

7. It is impermissible for women to offer Ṣalāĥ with Jamā'at. *(Dur-re-Mukhtār, pp. 367, vol. 2, Baĥār-e-Sharī'at pp. 584, vol. 1)*

8. A clever child can also utter Aẓān. *(Dur-re-Mukhtār, pp. 75, vol. 2)*

9. Though uttering Aẓān without Wuḍū is valid, it is Makrūĥ to do so. *(Baĥār-e-Sharī'at, pp. 466, vol. 1, Marāqil falāḥ, pp. 64)*

10. The Aẓān uttered by a eunuch, transgressor even if he is a scholar, an intoxicated person, a mad person, the one on whom Ghusl is due and unwise child is Makrūĥ. Therefore, the Aẓān uttered by any of the aforementioned people should be repeated. *(Baĥār-e-Sharī'at, pp. 466, vol. 1, Dur-re-Mukhtār, pp. 75, vol. 2)*

11. It is better if the Mūaẓẓin is Imām as well. *(Dur-re-Mukhtār, pp. 88, vol. 2)*

12. Aẓān should be uttered aloud outside the Masjid facing the Qiblaĥ with the fingers inside the ears but raising the voice of Aẓān beyond one's strength is Makrūĥ. *(Baĥār-e-Sharī'at, pp. 468, 469, vol. 1, 'Alamgīrī, pp. 55, vol. 1)*

13. Say حَیَّ عَلَی الصَّلٰوۃِ having turned face towards the right side and حَیَّ عَلَی الْفَلَاحِ towards the left side even if the Aẓān is not for Ṣalāĥ e.g. the Aẓān uttered into the ear of a newly born baby. Turn only the face, not the whole body. *(Dur-re-Mukhtār, pp. 66, vol. 2, Baĥār-e-Sharī'at, pp. 469,*

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vol. 1) Some Mūażżinīn start moving their face slightly having uttered the word حَیَّ. It is not correct. The correct method is to first turn face to the right or left side completely and then start saying the word حَیَّ.

14. It is Mustaḥab to say اَلصَّلٰوۃُ خَیْرٌ مِّنَ النَّوْمِ after حَیَّ عَلَی الْفَلَاحِ in Fajr Ażān. *(Dur-re-Mukhtār, pp. 67, vol. 2)* If it is not uttered, Ażān will still be valid. *(Qānūn-e- Sharī'at, pp. 89)*

Nine Madanī Pearls about Replying to Ażān

1. In addition to the Ażān of Ṣalāĥ, other Ażān such as the one uttered at the time of the birth of a baby should also be replied. *(Rad-dul-Muḥtār, pp. 82, vol. 2)*

2. Muqtadīs should never reply to the Ażān of Khuṭbaĥ. It is most cautious to refrain in this case. However, there is no harm if the reply to Ażān or supplication (between two Khuṭbāt) is made in heart without uttering any word with the tongue. However, if the Imām replies to the Ażān or makes supplication even with the tongue, it is quite permissible. *(Fatāwā Raḍawiyyah (Jad īd), pp. 300, 301, vol. 8)*

3. There is a commandment to reply for the hearer of Ażān. *(Fatāwa-e-'Ālamgīrī, pp. 57, vol. 1)* A Junub (the one who is to do Ghusl because of intercourse or nocturnal emission) should also reply to Ażān. However, a woman undergoing menses or post-natal bleeding, audience of Khuṭbaĥ, performers of funeral Ṣalāĥ, those having intercourse or those passing stool or urine need not to reply. *(Dur-re-Mukhtār, pp. 81, vol. 2)*

4. When Ażān is going on, one should stop every type of work such as talking, Salām, reply to Salām and even recitation of the Holy Qurān etc. for the duration in which Ażān is being uttered. Listen

to the Aẓān attentively and make its reply. Do also the same while Iqāmat is going on. *(Baĥār-e-Sharī'at, pp. 473, vol. 1, Dur-re-Mukhtār pp. 86, 87, vol. 2, 'Ālamgīrī, pp. 57, vol. 1)*

5. It is safer to stop walking, eating, picking or laying a utensil or other things, playing with children, talking by gestures etc. during Aẓān.

6. The one talking during Aẓān is in the danger of losing faith at the time of death. *(Baĥār-e-Sharī'at, pp. 473, vol. 1)*

7. If anybody hears the Aẓān while walking, it is better for him to stop walking and remain silent for the amount of time in which Aẓān is uttered and reply to the Aẓān. *(Fatāwa-e-'Ālamgīrī, pp. 57, vol. 1, Baĥār-e-Sharī'at, pp. 473, vol. 1)*

8. If anybody hears more than one Aẓān, he is required to reply to the first Aẓān only but it is better to reply to all of them. *(Dur-re-Mukhtār-o-Rad-dul-Muḥtār, pp. 82, vol. 2)*

9. If anybody did not reply during the Aẓān and much time has not passed yet, he should still reply. *(Dur-re-Mukhtār, pp. 83, vol. 2)*

Seven Madanī Pearls about Iqāmat

1. It is better to say Iqāmat just behind the Imām in the Masjid; if it is not conveniently possible to utter Iqāmat just behind the Imam, then it should be uttered at the right side. *(Fatāwā Raḍawiyyah (Jad īd), pp. 372, vol. 5)*

2. Iqāmat is a more emphatic Sunnaĥ than Aẓān. *(Rad-dul-Muḥtār, pp. 67, vol. 2)*

3. It is Mustaḥab to reply to Iqāmat. *(Fatāwa-e-'Ālamgīrī, pp. 57, vol. 1)*

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4. Say the words of Iqāmat quickly without pauses in between. *(Baĥār-e-Sharī'at, pp. 470, vol. 1)*

5. Turn face to the right and left side whilst saying حَیَّ عَلَی الصَّلٰوۃِ and حَیَّ عَلَی الْفَلَاحِ respectively during Iqāmat as well. *(Dur-re-Mukhtār, pp. 66, vol. 2)*

6. Iqāmat is the right of the person who uttered Ażān. However, with the consent of the utterer of Ażān, someone else can also say Iqāmat. If the Iqāmat is uttered without the permission of the Mūażżin (the one who uttered Ażān) and he resented it, then it is Makrūĥ. *(Fatāwa-e-'Ālamgīrī, pp. 54, vol. 1)*

7. If a person comes during Iqāmat, it is Makrūĥ for him to wait whilst standing, instead, he should sit down. Similarly, the people who are already sitting in the Masjid should also keep seated; all should stand when the Mukabbir says حَیَّ عَلَی الْفَلَاحِ. This ruling also applies to the Imām. *(Fatāwa-e-'Ālamgīrī, pp. 57, vol. 1, Baĥār-e-Sharī'at, pp. 471, vol. 1)*

Eleven Mustaḥab Occasions for Uttering Ażān

1. In the ears of infant.
2. In the ears of a grieved person.
3. In the ears of an epileptic patient.
4. In the ears of a furious and grumpy person.
5. In the ears of an irritating animal.
6. In the severity of fighting.
7. Eruption of fire.
8. After the burial of dead body.

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9. Defiance of Jinn (or when a Jinn captures someone)
10. If someone forgets the way in the forest and there is nobody to show the way *(Baĥār-e-Sharī'at, pp. 466, vol. 1, Rad-dul-Muḥtār, pp. 62, vol. 2)* and
11. It is Mustaḥab to utter Aẓān, during the period of Epidemic. *(Baĥār-e-Sharī'at, pp. 466, vol. 1, Fatāwā Raḍawiyyah, pp. 370, vol. 5)*

To Utter Aẓān in the Masjid is Contrary to Sunnaĥ

Nowadays, the trend of uttering Aẓān in the Masjid has developed, which is in contradiction to Sunnaĥ. It is stated in 'Alamgīrī etc. that Aẓān should be uttered outside the Masjid, not inside. *(Fatāwa-e-'Ālamgīrī, pp. 55, vol. 1)* Imām of Aĥl-e-Sunnat, Revivalist of the Ummaĥ, Reviver of the Sunnaĥ, Eradicator of Bid'aĥ, Scholar of Sharī'aĥ, Guide of Ṭarīqaĥ, Fountain of Blessing, 'Allāmaĥ, Maulānā, Al-Ḥāj Al-Ḥāfiẓ, Al-Qārī Ash-Shāĥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ الرَّحْمٰن عَلَيْه says that it is not proved even once that Our Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم got the Aẓān uttered inside the Masjid. *(Fatāwā Raḍawiyyah (Jad īd), pp. 412, vol. 5)*

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه further says uttering Aẓān in the Masjid is a desecration and disrespect of the Masjid as well as that of the court of Allāĥ عَزَّوَجَلَّ. *(ibid, pp. 411)* The place outside the veranda of the Masjid where shoes are taken off is not considered as a part of the Masjid and therefore, uttering Aẓān there is absolutely in accordance with the Sunnaĥ. *(ibid, pp. 408)* The second Aẓān of Jumu'aĥ which is uttered nowadays (before the Khuṭbaĥ) in the Masjid in front of the pulpit of the Imām is also contrary to Sunnaĥ. The second Aẓān of Jumu'aĥ should also be uttered outside the Masjid but the Mūaẓẓin should be in straightness of the Imām.

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

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Earn the Reward of 100 Martyrs

A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه says, 'Although the revival of Sunnaĥ is one of the specific duties of the scholars, there is a general commandment for such Muslims for whom it is possible. The Muslims of every city should revive the Sunnaĥ of uttering Ażān including the second Ażān of Jumu'aĥ outside the Masjid in their cities or at least in their Masjid and earn the reward of 100 martyrs. The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Whoever holds onto my Sunnaĥ firmly at the time of Fasād (deviation from religion) of my Ummaĥ, he will attain the reward of 100 martyrs.' *(Az-Zuhd-ul-Kabir lil Baihaqi, pp. 118, Ḥadīš 207) (Fatāwā Raḍawiyyah (Jad īd), pp. 402, 403, vol. 2)*

This Ḥadīš has been narrated in the book 'Żuĥud' by Baiĥakī. For further details about this, go though the fifth volume of Fatāwā-e-Razavīyyaĥ called "Al-Ażān wal Iqāmaĥ." (Published by Razā Foundation).

Recite this Durūd before Ażān

Prior to Ażān and Iqāmat, recite بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ and the following four verses of Durūd Sharīf:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ وَعَلٰى اٰلِكَ وَاَصْحَابِكَ يَا حَبِيْبَ اللهِ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ وَعَلٰى اٰلِكَ وَاَصْحَابِكَ يَا نُوْرَ اللهِ

For a pause between Durūd Sharīf and Ażān, make the following announcement:

"In the honour of Ażān, stop talking and other activities and earn hoard of good deeds by replying to Ażān."

Then, utter Aẓān. Likewise, make the following announcement between Durūd and Iqāmat: 'Make the intention of I'tikāf, if you have a mobile phone, please switch it off.' I have made the Madanī request of reciting Tasmiyaẖ and Durūd Sharīf before Aẓān and Iqāmat in the desire of earning perpetual reward. As for the suggestion of a pause (between Durūd Sharīf and Aẓān/Iqāmat), it is taken from Fatāwā-e-Razavīyyaẖ. Therefore, replying to a question, Imām-e-Aẖl-e-Sunnat رَحْمَةُ اللهِ عَلَيْه said, "There is no harm in reciting Durūd Sharīf before Iqāmat but there should be a pause between them or the tone of Durūd Sharīf should be so different from that of Iqāmat (for example, the sound of Durūd Sharīf should be quieter than that of Iqāmat) that there should be a clear-cut distinction between them and people should not regard Durūd as a part of Iqāmat." *(Fatāwā Raḍawiyyah (Jad īd), pp. 386, vol. 5)*

Satanic Whisper

As Durūd Sharīf did not use to be recited prior to Aẓān during the apparent life of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as well as in the reign of the first four blessed caliphs, doing that is a misleading innovation and a sin. مَعَاذَ الله

Rebuttal of this Satanic Whisper

If the principle is accepted that doing any such act not done in that blessed era is a misleading innovation and a sin, the whole existing system will be distorted. Just 12 examples out of innumerable ones are being presented making it clear that these acts were not performed in that era, but have been adopted by every one in the present era.

1. Ḥajjāj Bin Yūsuf introduced diacritical marks in the Holy Qurān in the year 95A.H.
2. He also introduced the use of full stops at the end of each Āyaẖ.

3. Publication of the Holy Qurān in printed form
4. In past, there used to be no arch in the centre of the Masjid for the Imām to stand. During the reign of Walīd Marwānī, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ introduced it which is now found in every Masjid.
5. Six Kalimāt (Articles of Faith).
6. Ṣarf and Naḥw.
7. Knowledge of Ḥadīš and its different kinds.
8. Dars-e-Niẓāmī.
9. Four orders of Sharī’at and Ṭarīqat.
10. Verbal intention of Ṣalāĥ.
11. The pilgrimage of Ḥaj by air.
12. Jiĥād with the latest scientific weapons.

In the present era, no body regards any of the aforementioned acts as a sin despite the fact that they did not exist in that blessed era, so why only reciting Durūd Sharīf on the beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم before Ażān and Iqāmat is considered a sin! Remember! The absence of the proof of impermissibility in any matter is itself a proof of its permissibility. Without doubt, every such new act which Sharī’aĥ did not prohibit is Mubah and permissible; and it is an undeniable fact that the recitation of Durūd Sharīf before Ażān was not forbidden in any Ḥadīš. Therefore, absence of prohibition automatically led to permission. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم himself expressed the persuasion of innovating good things in Islam. Therefore, a Ḥadīš mentioned in the chapter ‘Kitāb-ul-‘Ilm’ of Ṣaḥīḥ Muslim says:

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مَنْ سَنَّ فِي الْاِسْلَامِ سُنَّةً حَسَنَةً فَعُمِلَ بِهَا بَعْدَهٗ كُتِبَ لَهٗ
مِثْلُ اَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُصُ مِنْ اُجُوْرِهِمْ شَيْءٌ

"Whoever promoted any good method among the Muslims and after him it was acted upon, the reward of the followers will also be written in the book of deeds of the person who started it and the reward of the followers will not be reduced."

(Saḥīḥ Muslim, pp. 1437, Ḥadīš 1017)

In other words, whoever promotes any good act in Islam deserves great reward. Similarly, without any doubt, the fortunate person who developed the trend of reciting Durūd before Aẕān and Iqāmat also deserves perpetual reward. He as well as the Muslims acting on that act till the Day of Judgement will attain reward without any reduction in any one's reward.

Here, a question may arise in someone's mind as to what the following blessed Ḥadīš means: كُلُّ بِدْعَةٍ ضَلَالَةٌ وَّكُلُّ ضَلَالَةٍ فِي النَّارِ [Every innovation is a heterodoxy and every heterodoxy leads to hell]. *(Saḥīḥ ibn Khuzaymā, pp. 143, vol. 3, Ḥadīš 1785)* What does this Ḥadīš imply?

Beyond doubt, the foregoing Ḥadīš is true. In fact, the word 'Bid'at' mentioned in the Ḥadīš refers to Bid'at-e-Sayyi'aĥ, (misleading innovation) and indeed every Bid'at that contradicts or removes a Sunnaĥ is a misleading innovation.

Therefore, Sayyidunā Sheikh 'Abdul Ḥaq Muḥaddiš Diĥlvī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه writes, "Any Bid'at that complies with the principles of Sunnaĥ and does not contradict the Sharī'aĥ or Sunnaĥ is a Bid'at-e-Ḥasanaĥ. The Bid'aĥ that contradicts Sharī'aĥ and Sunnaĥ is a Bid'at-e-Dalālat, i.e. a misleading innovation." *(Ash'at-ul-Lam'aāt, pp. 135, vol. 1)*

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Aẓān

اَللّٰہُ اَکْبَرُ ط اَللّٰہُ اَکْبَرُ ط

Allāĥ is the Greatest

Allāĥ is the Greatest

اَللّٰہُ اَکْبَرُ ط اَللّٰہُ اَکْبَرُ ط

Allāĥ is the Greatest

Allāĥ is the Greatest

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ ط

I testify that there is none worthy of worship except Allāĥ

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ ط

I testify that there is none worthy of worship except Allāĥ

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ط

I testify that Muḥammad صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is the Prophet of Allāĥ

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ط

I testify that Muḥammad صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم is the Prophet of Allāĥ

حَیَّ عَلَی الصَّلٰوۃِ ط

Come towards Ṣalāĥ

حَیَّ عَلَی الصَّلٰوۃِ ط

Come towards Ṣalāĥ

حَیَّ عَلَی الْفَلَاحِ ط

Come towards success

حَیَّ عَلَی الْفَلَاحِ ط

Come towards success

اَللّٰہُ اَکْبَرُ ط

Allāĥ is the Greatest

اَللّٰہُ اَکْبَرُ ط

Allāĥ is the Greatest

لَآ اِلٰهَ اِلَّا اللّٰهُ ط

There is none worthy of worship but Allāĥ.

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Du’ā after Aẓān

After the Aẓān, the Mūaẓẓin and the listeners should recite Durūd Sharīf and then this Du’ā:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ

O Allāĥ عَزَّوَجَلَّ, Sovereign of Dawat-e-Tammaĥ and of this established Ṣalāĥ!

اٰتِ سَيِّدَنَا مُحَمَّدَا نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ

Grant to our Lord, Sayyidunā Muḥammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Wasīlaĥ and Faḍīlaĥ (excellence) and the highest rank,

وَابْعَثْهُ مَقَامًا مَّحْمُوْدَا نِ الَّذِيْ وَعَدْتَّهٗ وَارْزُقْنَا شَفَاعَتَهٗ

and make him stand at the Maqām-e-Maḥmūd which you have promised him and make him our intercessor

يَوْمَ الْقِيٰمَةِ ؕ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ؕ

on the Day of Judgement. Of course, You do not do anything against Your promise.

بِرَحْمَتِكَ يَآ اَرْحَمَ الرَّاحِمِيْنَ ؕ

Have mercy on us, as You are the Most Merciful!

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Commencing with the name of Allah, Most Compassionate, Most Merciful.

Imān-e-Mufaṣṣal

Comprehensive Faith

اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ

I believe in Allāĥ عَزَّوَجَلَّ, His Angels, His (revealed) Books, His Prophets عَلَيْهِمُ السَّلَام, the Day of Judgment and (I believe that) good or bad destiny

وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَالْبَعْثِ بَعْدَ الْمَوْتِ ؕ

is from Allāĥ عَزَّوَجَلَّ and (I believe that) there will be resurrection after death.

Imān-e-Mujmal

Concise Faith

اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِاَسْمَآئِهٖ وَصِفَاتِهٖ وَقَبِلْتُ جَمِيْعَ اَحْكَامِهٖ

I solemnly declare my belief in Allāĥ عَزَّوَجَلَّ as He is with all His names and attributes, and I have accepted (to obey) all His commands

اِقْرَارٌ بِاللِّسَانِ وَتَصْدِيْقٌ بِالْقَلْبِ ؕ

by pledging with my tongue and testifying them with my heart.

Six Kalimāt (Articles of Faith)

First Kalimaĥ: Sanctity

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ط

There is none worthy of worship except Allāĥ عَزَّوَجَلَّ,
Muḥammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Prophet of Allāĥ عَزَّوَجَلَّ.

Second Kalimaĥ: Evidence

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ

I testify that there is none worthy of worship except Allāĥ عَزَّوَجَلَّ. He is alone and He has no partner and I testify

اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ط

that Muḥammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is His (Distinguished) Servant and His Prophet.

Third Kalimaĥ: Glory of Allāĥ

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط

Glory be to Allāĥ عَزَّوَجَلَّ and all praise be to Allāĥ عَزَّوَجَلَّ and there is none worthy of worship except Allāĥ عَزَّوَجَلَّ, and Allāĥ عَزَّوَجَلَّ is Great

وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ط

and there is no power to keep away from sins and no ability to do good but from Allāĥ عَزَّوَجَلَّ who is the greatest.

Fourth Kalimaĥ: Oneness of Allāĥ

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ

There is none worthy of worship but Allāĥ. He is alone. He has no partners. All Kingdom is for Him and all praise is for Him. He gives life

وَيُمِيْتُ وَهُوَ حَيٌّ لَّا يَمُوْتُ اَبَدًا اَبَدًا ؕ ذُوالْجَلَالِ وَالْاِكْرَامِ ؕ

and He gives death. He is alive; death will never come to him. The great and the glorified One

بِيَدِهِ الْخَيْرُ ؕ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ؕ

In His hand is goodness and He has power over everything.

Fifth Kalimaĥ: Repentance

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ اَذْنَبْتُهٗ عَمَدًا اَوْ خَطَأً سِرًّا اَوْ عَلَانِيَةً

O my Rab I seek forgiveness from you for all the sins I have committed knowingly or unknowingly, openly or secretly

وَّاَتُوْبُ اِلَيْهِ مِنَ الذَّنْبِ الَّذِيْٓ اَعْلَمُ وَمِنَ الذَّنْبِ الَّذِيْ

لَآ اَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ وَسَتَّارُ الْعُيُوْبِ وَغَفَّارُ الذُّنُوْبِ وَلَا حَوْلَ

and I repent of the sins that I am aware of and the sins that I am unaware of, for you are the knower of all the Ghuyūb (unseen) and Sattār of all the faults and forgiver of all sins, and there is no

وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ؕ

strength and power except that of Allāĥ, the Almighty and the Greatest.

Sixth Kalimaĥ: Refutation of Disbelief

اَللّٰهُمَّ اِنِّیۡۤ اَعُوۡذُبِكَ مِنۡ اَنۡ اُشۡرِكَ بِكَ شَيۡئًا وَّاَنَا اَعۡلَمُ بِهٖ

O Allāĥ I seek Your refuge from associating anything with you knowingly,

وَاَسۡتَغۡفِرُكَ لِمَا لَآ اَعۡلَمُ بِهٖ تُبۡتُ عَنۡهُ وَتَبَرَّاۡتُ مِنَ الۡكُفۡرِ وَالشِّرۡكِ

and I seek forgiveness from You for (shirk) that I do not know. I have repented from it and I have detested disbelief, idolatry,

وَالۡكِذۡبِ وَالۡغِيۡبَةِ وَالۡبِدۡعَةِ وَالنَّمِيۡمَةِ وَالۡفَوَاحِشِ وَالۡبُهۡتَانِ

telling lie, backbiting, bad innovations, tale-telling, indecency, accusations

وَالۡمَعَاصِيۡ كُلِّهَا وَاَسۡلَمۡتُ وَاَقُوۡلُ لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوۡلُ اللّٰهِ ؕ

and all the sins. I embrace Islam and say there is none worthy of worship but Allāĥ, Muḥammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Prophet of Allāĥ.

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I was Relieved from My Back Pain

Dear Islamic brothers! What can one say about the greatness of I'tikāf; and if you are blessed with the company of devotees of Prophet during I'tikāf then the blessings and benefits multiply. An Islamic brother of ʻAṭṭārabād (Bāb-ul-Islām, Sindh) gave the following statement:

I was a loafer and had got a dirty mind, talking about filthy things with my friends and then laughing was my favourite pastime. The nuisance of an indecent sin had caused constant back pain that was not cured despite every medical treatment.

Fortunately, some Islamic brothers, who were acquainted with me insisted me that I join them in the collective I'tikāf in the Ramadan of 1426 A.H. (2005). At first, I refused but they insisted and so I had to say 'yes'. I became a Mu'takif for the last ten days of Ramaḍān (1426) with devotees of Prophet in Memon Masjid (ʻAṭṭārabād). It seemed to me as if I had entered a new world; the blessings of all five Ṣalāĥ, Sunnaĥ-inspiring speeches, emotive supplications, Sunnaĥ-filled study circles, and the compassion and blessings of Islamic brothers.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ during the I'tikāf my back pain vanished without any medicines and a Madanī transformation took place in my heart, I repented of sins, adorned my face with the symbol of our beloved Rasūl's صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم love; the beard; and began to wear a green turban.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ I had the privilege of taking part in a 41 day Madanī Qāfilaĥ Course and now I am trying to spread the work of Dawat-e-Islami in my area.

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Method of Ṣalāĥ*

No matter how hard Satan tries to prevent you from reading this booklet, Please read it completely, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will see the benefits for yourself.

Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to the one glorifying Allāĥ عَزَّوَجَلَّ and reciting Durūd Sharīf having offered Ṣalāĥ, 'Present your supplication, it will be answered; ask (for anything), you will be granted.' *(Sunan Nasāī, pp. 220, Ḥadīš 1281)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! Many virtues of offering Ṣalāĥ and severe punishments for abandoning it have been stated in the Qurān and Aḥādīš. Therefore, the 9th Āyaĥ of Sūra-tul-Munāfiqūn in Paraĥ 28 says:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝٩

* Ḥanafī

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O believers! Let not your wealth or your children make you negligent from the remembrance of Allah and whoever does that, they are the losers.

(Kanzul Īmān [Translation of Quran])

Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Żaĥabī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه narrates that the honourable Mufassirīn say, "In this Holy Āyaĥ, the remembrance of Allāĥ عَزَّوَجَلَّ refers to the five daily Ṣalāĥ, therefore, the one who does not offer his Ṣalāĥ at its specified time because of his preoccupation with his wealth (i.e. trading), cultivation and employment, goods and his children, is at loss. *(Kitāb-ul-Kabāir, p. 20)*

The Very First Question on the Day of Judgement

The beloved and blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "On the Day of Judgement, the very first question that will be asked to man out of his deeds will be about Ṣalāĥ; if his Ṣalāĥ is correct he will succeed but if it is incomplete, he will be disgraced and will suffer loss." *(Al-Mu'jam-ul-Awsaṭ-liṭ-Ṭabrānī, pp. 32, vol. 3, Ḥadīš 3782)*

Nūr for Muṣallī

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "The one who secures his Ṣalāĥ, the Ṣalāĥ will be Nūr, evidence and salvation for him on the day of judgement; and the one who does not protect it, there will be no Nūr, evidence or salvation for him on the Day of Judgement and such a person will be kept with Pharaoh, Qārūn, Ĥāmān and Ubay bin Khalaf on the day of judgement." *(Musnad Imām Aḥmad, pp. 574, vol. 2, Ḥadīš 6587)*

Whom will People be resurrected with?

Dear Islamic brothers! Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Żaĥabī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه narrates, "Some honourable scholars رَحِمَهُمُ اللهُ تَعَالٰى say

that the one who abandons Ṣalāĥ will be resurrected with Pharaoh, Qārūn, Ĥāmān and Ubay bin Khalaf on the Day of Judgement because people usually abandon their Ṣalāĥ due to wealth, rule, ministry and trade."

The one who abandons his Ṣalāĥ due to being occupied with state affairs will be resurrected with Pharaoh. The one who abandons his Ṣalāĥ owing to his wealth will be resurrected with Qārūn. If the reason of abandoning Ṣalāĥ is ministry, he will be resurrected with Pharaoh's minister, Ĥāmān and if the reason of abandoning Ṣalāĥ is busyness in trade, he will be resurrected with Ubay bin Khalaf, the head trader of the unbelievers in Makka-tul-Mukarramaĥ." *(Kitāb-ul-Kabāir, p. 21)*

Ṣalāĥ even in Severely Wounded State

When Ḥaḍrat Sayyidunā 'Umar Fārūq-e-A'ẓam رَضِیَ اللہُ تَعَالٰی عَنْہُ was seriously wounded as a result of an attack, he was told, "Yā Amīr-ul-Muminīn رَضِیَ اللہُ تَعَالٰی عَنْہُ, (it is time to offer) Ṣalāĥ!" He رَضِیَ اللہُ تَعَالٰی عَنْہُ said, "Yes, listen! The one who abandons Ṣalāĥ has no share in Islam." He رَضِیَ اللہُ تَعَالٰی عَنْہُ offered Ṣalāĥ despite being severely wounded. *(ibid, pp.22)*

Causes of Nūr or Darkness for Ṣalāĥ

Ḥaḍrat Sayyidunā 'Ubādaĥ bin Ṣāmit رَضِیَ اللہُ تَعَالٰی عَنْہُ narrates that our Makkī Madanī Muṣṭafā صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "The one who makes Wuḍū properly, stands for Ṣalāĥ and completes its Rukū', Sujūd and recitation, his Ṣalāĥ says, 'May Allāĥ عَزَّوَجَلَّ secure you as you have secured me!' The Ṣalāĥ is then elevated to the sky and there is glare and brilliance for it. The portals of the sky are opened for it and it is presented in the court of Allāĥ عَزَّوَجَلَّ and such Ṣalāĥ intercedes for that Muṣallī (the one who offered it)."

On the contrary, if he does not complete its Rukū', Sujūd and recitation, the Ṣalāĥ says, "May Allāĥ عَزَّوَجَلَّ discard you as you have distorted me!' The Ṣalāĥ covered in darkness is then taken to the sky. The portals of the sky are closed for it and it is then bundled up like an old piece of cloth and thrown onto the face of that Muṣallī." *(Kanz-ul-'Ummāl, pp. 129, vol. 7, Ḥadīš 19049)*

A Cause of Bad End

Ḥaḍrat Sayyidunā Imām Bukhārī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه says that Ḥaḍrat Sayyidunā Ḥużayfaĥ bin Yamān رَضِیَ اللهُ تَعَالٰی عَنْهُ saw a person performing his Rukū' and Sujūd improperly during his Ṣalāĥ, so he رَضِیَ اللهُ تَعَالٰی عَنْهُ said to the person, "If you die offering Ṣalāĥ in the way as you have just offered, you will not die in accordance with the teachings of Ḥaḍrat Sayyidunā Muḥammad صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم." *(Saḥīḥ Bukhārī, pp. 284, vol. 1, Ḥadīš 808)*

The narration in Sunan Nasāī also states that he رَضِیَ اللهُ تَعَالٰی عَنْهُ asked (the person), "For how long have you been offering Ṣalāĥ in this way?" The person replied, "**For forty years**." He رَضِیَ اللهُ تَعَالٰی عَنْهُ said, "You haven't offered Ṣalāĥ at all for the past **forty** years; if you die in this state, you will not die following the religion of Muḥammad صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم." *(Sunan Nasāī, pp. 225, Ḥadīš 1309)*

The Thief of Ṣalāĥ

Ḥaḍrat Sayyidunā Abū Qatādaĥ رَضِیَ اللهُ تَعَالٰی عَنْهُ narrates that beloved Rasūl of Allāĥ صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "The worst thief is the one who steals from his Ṣalāĥ." He was humbly asked, "Yā Rasūlallāĥ صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who is the thief of Ṣalāĥ?" He صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, "The one who does not perform its Rukū' or Sujūd properly." *(Musnad Imām Aḥmad, pp. 386, vol. 8, Ḥadīš 22705)*

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Two Types of Thieves

Commenting on the foregoing Ḥadīš, the famous Mufassir of Qurān, Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ تَعَالٰى عَلَيْه says, "It became obvious that the **thief of Ṣalāĥ** is worse than that of money because the thief of money gains at least some worldly profit though he is punished, the thief of Ṣalāĥ will be punished but he will not gain any benefit at all. The thief of money violates the right of people but the thief of Ṣalāĥ, violates that of Allāĥ عَزَّوَجَلَّ. It is the condition of those offering defective Ṣalāĥ; so those who do not offer Ṣalāĥ at all should learn a lesson." *(Mirāt-ul Manājīḥ, pp. 78, vol. 2)*

Dear Islamic brothers! Many people do not offer Ṣalāĥ at all and even most of those offering Ṣalāĥ are deprived of offering Ṣalāĥ properly due to the lack of interest in learning Sunnaĥ. Therefore, a brief method of offering Ṣalāĥ is being presented. For the sake of Madīnaĥ! Please read it very carefully and correct your Ṣalāĥ.

Method of Ṣalāĥ (Ḥanafī)

Stand erect facing the Qiblaĥ in the state of Wuḍū with a distance of four fingers between feet. Now raise both hands making thumbs touch the ear-lobes. Fingers should neither be too close together nor too wide apart; instead, they should remain in a normal position, palms facing the Qiblaĥ. Eyesight should be focused at the place of Sajdaĥ. Now make a firm intention (in your heart) of the Ṣalāĥ that you are about to offer. To say it verbally is better (for example, "I intend to offer four Rak'āt for today's Farḍ Ẓuĥar Ṣalāĥ.") If you are in a Jamā'at, add the words "following this Imām."

Now, utter Takbīr-e-Taḥrīmaĥ (اَللّٰهُ اَكْبَرُ) lowering your hands and fold them below navel with right palm on the back of left wrist joint, three

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middle fingers straight on the back of left forearm and thumb and small finger making a loop on either side of wrist. Now recite Šanā like this:

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ

Glory is to You Yā Allāĥ عَزَّوَجَلَّ! I praise You, Blessed is Your name, Your greatness is lofty and none is worthy of worship except You.

Then recite the Ta'aw-wuż:

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط

I seek refuge of Allah عَزَّوَجَلَّ from the accursed satan.

Then recite the Tasmiyaĥ:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

Commencing with the name of Allah, Most Compassionate, Most Merciful.

Then recite the whole of Sūraĥ Fātiḥaĥ:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱﴾ الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿۲﴾ مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿۳﴾
اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ؕ﴿۴﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿۵﴾ صِرَاطَ
الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿۷﴾

All praises due to Allah, Sustainer of the entire creation. The Most Compassionate, Most Merciful. Owner of the Day of compensation. May we worship You alone, and seek help from You alone. Enable us to walk the

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straight path. The path of those upon whom You have bestowed favour. Not of those who have been subjected to wrath, and not of those who went astray.

(Kanzul Īmān [Translation of Quran])

After you finish Sūraḥ Fātiḥaḥ, utter اٰمِیْنَ (Āmīn) in low volume and then recite either three short Ayaḥs or one long Āyaḥ that is equivalent to three short Ayaḥs or any Sūraḥ such as Sūraḥ Ikhlāṣ.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

Commencing with the name of Allah, Most Compassionate, Most Merciful.

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ﴿۱﴾ اَللّٰهُ الصَّمَدُ ۚ﴿۲﴾ لَمْ یَلِدْ ۙ وَ لَمْ یُوْلَدْ ۙ﴿۳﴾ وَ لَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ﴿۴﴾

Declare He is Allah, He is one. Allah is absolute self-reliant. He has no progeny, nor is He born from anyone. And there is none equal to Him.

Now bow down for Rukū' uttering اَللّٰهُ اَكْبَر. Hold knees firmly with both palms and keep fingers spread out. The back should be straight and head should also be in the straightness of the back (not lower or higher than the back); in Rukū', focus eyesight at feet. Recite سُبْحٰنَ رَبِّیَ الْعَظِیْمِ[1] at least three times in Rukū'. Then utter the Tasmī' سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ[2] and stand erect; the standing after Rukū' is called Qawmaḥ. If you are a Munfarid then utter اَللّٰهُمَّ رَبَّنَا وَ لَكَ الْحَمْد[3].

[1] Glory to my Magnificent Rab عَزَّوَجَلَّ.

[2] Allāḥ عَزَّوَجَلَّ heard whoever praised Him.

[3] O Allah (عَزَّوَجَلَّ)! O our Rab All praises are for You only.

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Then, go down for Sajdaĥ uttering اَللّٰہُ اَکْبَر placing your knees first on the ground, then hands and then head (nose first and then the forehead) in between your hands. Make it sure that your nasal bone (not just the tip of your nose) and your forehead properly rest on the ground; in Sajdaĥ, focus eyesight at nose; keep arms separated from sides, belly from thighs and thighs from shins (but if you are in a Jamā'at then keep arms close to sides).

The tips of all ten toes should be towards Qiblaĥ with their soles flattened with the ground. Your palms should be flat on the ground with fingers facing Qiblaĥ, but do not keep the forearms touching the ground.

Now recite سُبْحٰنَ رَبِّیَ الْاَعْلٰی at least three times; then lift your head (forehead first then nose), then hands and sit up straight; keep your right foot upright with its toes facing Qiblaĥ; lay your left foot flat and sit on it; place your palms on your thighs close to your knees with your fingers facing Qiblaĥ and their tips by the knees.

Sitting in between two Sujūd is called Jalsaĥ. One must stay in this position for at least the amount of time in which سُبْحٰنَ اللہ can once be uttered (to utter اَللّٰھُمَّ اغْفِرْ لِیْ[1] in Jalsaĥ is Mustaḥab).

Now, perform the second Sajdaĥ uttering اَللّٰہُ اَکْبَرْ in the same way as the first one.

Now, raise the head first; then stand up with the support of your toes placing your hands on your knees. Do not lean hands unnecessarily on the ground while standing up. You have now completed one Rak'at.

[1] "Yā Allāĥ عَزَّوَجَلَّ forgive me."

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In the second Rak'at, start with بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ and then recite Sūra-e-Fātiḥaĥ and another Sūraĥ, then do the Rukū' and Sujūd as you did in the first Rak'at.

After completing the second Sajdaĥ (of the second Rak'at) sit up straight with your right foot upright and your left foot flat.

To sit after the second Sajdaĥ of the second Rak'at is called Qa'daĥ.

Recite Tashaĥĥud in Qa'daĥ:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبٰتُ ؕ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ
وَبَرَكَاتُهٗ ؕ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ۝ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ۝

All types of worship i.e. oral, physical and monetary are for Allāĥ عَزَّوَجَلَّ. Salutation be upon you Yā Nabī صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and the mercy and blessings of Allāĥ عَزَّوَجَلَّ. Salutation be upon us and the pious men of Allāĥ عَزَّوَجَلَّ. I testify that there is none worthy of worship except Allāĥ عَزَّوَجَلَّ and I testify that Muḥammad صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is His (distinguished) Servant and Rasūl صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

When you are about to utter the word لَا in Tashaĥĥud, form a circle with the middle finger and thumb of your right hand and put the tips of your ring-finger and the pinkie at palm; as soon as you begin to utter the word "لَا" (immediately after "اَشْهَدُ اَنْ"), raise your index finger without waving it side to side. When you reach اِلَّا put it down and straighten your all fingers out instantly. If you are offering more than two Rak'āt, stand up erect uttering اَللّٰهُ اَكْبَرُ.

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If it is Farḍ Ṣalāĥ, recite only بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ and Sura-e-Fātiḥaĥ in the third and fourth Rak'āt, an additional Sūraĥ is not needed. The rest of the acts must be performed in the same way as before.

However, if it is a Sunnaĥ Ṣalāĥ or Nafl Ṣalāĥ, then Sūraĥ shall be added after Sūraĥ Fātiḥaĥ in the third and fourth Rak'āt (You must remember that if you are offering the Ṣalāĥ following an Imām, you cannot recite anything in the Qiyām of any Rak'at, you must stand quietly). Once you have offered all four Rak'āt, sit in **Qa'daĥ-e-Ākhīraĥ**, and then recite Tashaĥĥudandthe Durūd-e-Ibrāĥīm عَلَيْهِ السَّلَام.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

O Allāĥ عَزَّوَجَلَّ send Durūd on (our Master) Muḥammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and on his descendents as You sent Durūd on (our Master) Ibrāĥīm عَلَيْهِ السَّلَام and his descendents. Indeed you alone are praise worthy and Glorious. O Allāĥ عَزَّوَجَلَّ shower Your blessings on (our Master) Muḥammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his descendents as You showered blessings on (our Master) Ibrāĥīm عَلَيْهِ السَّلَام and his descendents. Indeed You are praise worthy and Glorious.

Then recite any **Du'ā-e-Māšūraĥ** e.g.

(اَللّٰهُمَّ) رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً

وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

(O Allah عَزَّوَجَلَّ) Our Lord! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire.

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Then, to finish the Ṣalāĥ, first turn face towards right shoulder saying اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰه and then towards left shoulder saying the same words. Now your Ṣalāĥ has completed. *(Bahār-e-Sharī'at, pp. 504-506, vol. 1, etc.)*

A Few Differences in the Ṣalāĥ of Islamic Sisters

The afore-mentioned method of Ṣalāĥ is for an Imām or a man offering individually. There are some differences between the Ṣalāĥ of Islamic sisters and that of Islamic brothers. At the time of Takbīr-e-Taḥrīmaĥ, Islamic sisters should raise their hands up to their shoulders; their hands should remain covered in their shawl. In Qiyām, Islamic sisters should place their left palm on chest just below their breast and put the right palm on the back of the left palm. Islamic sisters should bow slightly in Rukū' i.e. to the extent of placing their hands on their knees. They should neither apply weight to their knees nor hold them; their fingers should be close together and feet should be slightly bent i.e. not completely straight, like men. Islamic sisters should perform Sajdaĥ keeping their body parts close together, i.e. arms touching sides, belly touching thighs, thighs touching shins and shins touching the ground. In Sajdaĥ and Qa'daĥ, they should draw their feet out towards the right side.

In Qa'daĥ, they should sit on their left buttock. They should place their right and left hands on the middle of their right and left thighs respectively. The rest method is like that of men. *(Rad-dul-Muḥtār, pp. 259, vol. 2) (Fatāwa-e-'Ālamgīrī, pp. 74, vol. 1, etc.)*

Both Should Pay Attention!

Some of the acts described in the method of Ṣalāĥ for Islamic brothers and Islamic sisters are Farḍ without which the Ṣalāĥ will not be valid whereas some acts are Wājib leaving which deliberately is a sin; repenting of it and repeating such a Ṣalāĥ is Wājib. In case of missing a Wājib

forgetfully, Sajdaĥ Saĥw becomes Wājib. Some of the acts in Ṣalāĥ are Sunnat-e-Mūakkadaĥ; making a habit of abandoning a Sunnat-e-Mūakkadaĥ is a sin. Similarly, some of the acts in Ṣalāĥ are Mustaḥab; performing a Mustaḥab is an act of Šawāb while leaving a Mustaḥab is not a sin. *(Baĥār-e-Sharī'at, pp. 507, vol. 1, etc.)*

Six Pre-Conditions of Ṣalāĥ

1. Ṭaĥārat (Purity)

The body, clothes and place of Ṣalāĥ must be pure from all types of impurities. *(Sharḥ-ul-Wiqāyaĥ, pp.156, vol. 1)*

2. Sitr-e-'Awrat (Veiling)

1. Men's body from navel to the knees (including knees) must be covered whereas women's whole body must be covered except the following five parts: Face, both palms, soles of both feet. *(Dur-re-Mukhtār, pp. 95, vol. 2)* However, according to a Muftā biĥī Qawl (valid verdict), the Ṣalāĥ of a woman will be valid even if her both hands, up to wrist, and feet, up to ankle, are completely uncovered.

2. If someone wears such thin clothing that exposes such a part of the body which is Farḍ to be concealed in Ṣalāĥ, or that exposes the colour of skin (of that part), the Ṣalāĥ will not be valid. *(Baĥār-e-Sharī'at, pp. 480, vol. 1) (Fatāwa-e-'Ālamgīrī, pp. 58, vol. 1)*

3. Nowadays, the trend of wearing thin clothing is growing. Wearing such thin clothes that expose any part of thigh or Sitr is Ḥarām even when not offering Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 480, vol. 1)*

4. Wearing such thick skin-tight clothes that do not expose the colour of the body but reveal the shape of Sitr will not invalidate the Ṣalāĥ but it is not permissible for other people to look at that part of the

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body. *(Rad-dul-Muḥtār, pp. 103, vol. 2)* Coming in front of others wearing such skin-tight clothes is prohibited and it is more strictly forbidden for women. *(Baĥār-e-Sharī'at, pp. 480, vol. 1)*

5. Some women wear such thin shawl made of muslin etc. that reveals the blackness of their hair during Ṣalāĥ or wear such dress through which the colour of body-parts is visible; the Ṣalāĥ offered wearing such a dress will not be valid.

3. Istiqbāl-e-Qiblaĥ

Istiqbāl-e-Qiblaĥ means facing towards the Qiblaĥ during Ṣalāĥ.

1. If the Muṣallī (the one offering Ṣalāĥ) turns his chest deliberately from Qiblaĥ without a valid reason, his Ṣalāĥ will become invalid even if he turns back to Qiblaĥ instantly. However, if his chest turns unintentionally and he turns back to Qiblaĥ within the amount of time in which 'سُبْحٰنَ الله' can be uttered thrice, his Ṣalāĥ will not be invalid. *(Munya-tul-Muṣallī, pp.193) (Baḥr-ur-Rāiq, pp. 497, vol. 1)*

2. If only face turned from Qiblaĥ, it is Wājib to turn the face back towards Qiblaĥ instantly. Although the Ṣalāĥ will not become invalid in this case, it is Makrūĥ-e-Taḥrīmī to do so without a valid reason. *(Al-Marja'-us-Sabiq)*

3. If someone is present at such a place where there is neither any means to know the direction of Qiblaĥ nor any such Muslim whom he could ask the direction, so, in this case, he has to do **Taḥarrī**, i.e. ponder (as to where the direction of Qiblaĥ may be). He should turn towards the direction in which his heart guides him. This is the direction of Qiblaĥ for him. *(Dur-re-Mukhtār, pp. 143, vol. 2) (Rad-dul-Muḥtār, pp. 143, vol.2)*

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4. If someone offered Ṣalāĥ doing Taḥarrī and got to know later on that the direction in which he offered Ṣalāĥ was not the correct direction of Qiblaĥ, his Ṣalāĥ will still be valid; it does not need to be repeated. *(Tanvīr-ul-Abṣār, pp. 143, vol. 2)*

5. If someone is offering Ṣalāĥ doing Taḥarrī, another person sees him and starts offering Ṣalāĥ facing the same direction without doing Taḥarrī, his Ṣalāĥ will not be valid; he will have to do his own Taḥarrī. *(Rad-dul-Muḥtār, pp. 143, vol. 2)*

4. Waqt (Timings)

It is necessary to offer Ṣalāĥ **within its stipulated time**. For example, today's 'Aṣr Ṣalāĥ is to be offered, it is necessary that the time for 'Aṣr has begun. 'Aṣr Ṣalāĥ will not be valid if it is offered before the beginning of its time.

1. Usually, the time-tables (of Ṣalāĥ) are displayed in Masājid. The timings of Ṣalāĥ can easily be ascertained with the help of the time-tables compiled by reliable Tawqīt Dān (Experts in Ṣalāĥ / fasting timings) and certified by Ahl-e-Sunnaĥ scholars.

2. It is Mustaḥab for Islamic sisters to offer Fajr Ṣalāĥ in its initial time; as for other Ṣalāĥ, it is better for them to wait for men's Jamā'at, and offer Ṣalāĥ after the Jamā'at ends. *(Dur-re-Mukhtār, pp. 30, vol. 2)*

Three Makrūĥ Times

1. From the time of sunrise up to the next 20 minutes.

2. From 20 minutes before sunset to the time of sunset.

3. From Niṣf-un-Naĥār to the time when the sun begins to decline. No Ṣalāĥ, whether it is Farḍ, Wājib, Nafl or Qaḍā is permissible during these three times.

However, if someone has not offered ‘Aṣr Ṣalāĥ and Makrūĥ time has started, he can still offer it, but delaying Ṣalāĥ to this extent is Ḥarām. *(Fatāwa-e-'Ālamgīrī, pp. 52, vol. 1) (Dur-re-Mukhtār, pp. 37, vol. 2) (Rad-dul-Muḥtār, pp. 37, vol. 2) (Baĥār-e-Sharī'at, pp. 454, vol. 1)*

If the Makrūĥ Time Begins during Ṣalāĥ, then …?

The Salām of ‘Aṣr Ṣalāĥ should be performed at least 20 minutes before the sunset. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن says, “It is preferable to delay Ṣalā-tul-‘Aṣr as long as possible, but it should be completed before the Makrūĥ time begins.” *(Fatāwā Raḍawiyyah (Jad īd), pp. 156, vol. 5)* “If someone takes precaution and lengthens Ṣalāĥ such that the Makrūĥ time begins during his Ṣalāĥ, even then, he will not be objected to.” *(ibid, pp. 139)*

5. Niyyat (Intention)

Niyyat means firm intention in heart. *(Tanvīr-ul-Abṣār, pp. 111, vol. 2)*

1. Although verbal intention is not necessary, it is better; provided the intention is present in heart. *(Fatāwa-e-'Ālamgīrī, pp. 65, vol. 1)* Further, making intention in Arabic language isn’t necessary; it can be made in any other language. *(Dur-re-Mukhtār, pp. 113, vol. 2)*

2. As regards intention, there is no significance of verbal utterance. For example, if the intention of Ẓuĥar Ṣalāĥ was present in heart but the word ‘Aṣr instead of Ẓuĥar was mistakenly uttered, Ẓuĥar Ṣalāĥ will still be valid. *(ibid, pp. 112)*

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3. The least level of intention is that if someone asks as to which Ṣalāĥ is about to be offered, one should reply promptly. If he is in such a state that he has to recall before replying, then his Ṣalāĥ will not be valid. *(ibid, pp. 113)*

4. If the Ṣalāĥ is Farḍ, the intention of Farḍ is also necessary. For example, the intention 'I am offering the **Farḍ** of today's Ẓuĥar' is to be present in heart. *(Dur-re-Mukhtār, pp. 117, vol. 2) (Rad-dul-Muḥtār, pp. 117, vol. 2)*

5. Even though it is correct to make just a general intention of Ṣalāĥ for Nafl, Sunnat and Tarāwīḥ, but it is safer to make the intention of Tarāwīḥ or current Sunnaĥ while offering Tarāwīḥ; as for other Sunnaĥ Ṣalāĥ, one should make the intention of Sunnaĥ or that of the following of the Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم because some Mashāikh (scholars) consider a general intention insufficient for Sunnaĥ Ṣalāĥ. *(Munya-tul-Muṣallī, pp. 225)*

6. For Nafl Ṣalāĥ, a general intention of Ṣalāĥ is sufficient even if 'Nafl' is not included in intention. *(Dur-re-Mukhtār, pp. 116, vol. 2) (Rad-dul-Muḥtār, pp. 116, vol. 2)*

7. The intention 'My face is towards Qiblaĥ' is not a condition. *(Dur-re-Mukhtār, pp. 129, vol. 2)*

8. While offering Ṣalāĥ following an Imām (in Jamā'at), a Muqtadī can make the following intention as well: "I intend to offer the same Ṣalāĥ that the Imām is offering". *(Fatāwa-e-'Ālamgīrī, pp. 67, vol. 1)*

9. The intention for the funeral Ṣalāĥ is: "This Ṣalāĥ is for Allāĥ عَزَّوَجَلَّ and the supplication is for this deceased person." *(Dur-re-Mukhtār, pp. 126, vol. 2) (Rad-dul-Muḥtār, pp. 126, vol. 2)*

10. It is necessary to make the intention of Wājib for a Wājib Ṣalāĥ and it has to be specified as well. For example, Eīd-ul-Fiṭr, Eīd-ul-

Aḍḥā, Nażr (votive), the Ṣalāĥ after Ṭawāf (Wājib-ut-Ṭawāf) or the Nafl Ṣalāĥ that was deliberately cancelled, as the Qaḍā of such a Ṣalāĥ is also Wājib. *(Rad-dul-Muḥtār, pp. 119, vol. 2)*

11. Though Sajda-e-Shukr is Nafl, its intention is also necessary. For example, the intention 'I am going to perform Sajda-e-Shukr' is to be present in heart. *(ibid)*

12. According to the author of 'Naĥr-ul-Fāiq', intention is necessary even for Sajda-e-Saĥw, *(ibid)* i.e. one has to make intention in his heart that he is performing Sajda-e-Saĥw.

6. Takbīr-e-Taḥrīmaĥ

Starting Ṣalāĥ by uttering اَللّٰہُ اَکْبَرْ is compulsory. *(Baĥār-e-Sharī'at, pp. 500, vol. 1)*

Seven Farāiḍ of Ṣalāĥ

There are seven Farāiḍ in Ṣalāĥ.

(1) Takbīr-e-Taḥrīmaĥ (2) Qiyām (3) Qirā-at (4) Rukū' (5) Sujūd (6) Qa'daĥ-e-Ākhīraĥ (7) Khurūj-e-Biṣun'iĥī. *(Dur-re-Mukhtār, pp. 158-170, vol. 2) (Baĥār-e-Sharī'at, pp. 507, vol. 1)*

1. Takbīr-e-Taḥrīmaĥ

In fact, Takbīr-e-Taḥrīmaĥ (also called Takbīr-e-Aulā) is one of the pre-conditions for Ṣalāĥ but it has also been included in the Farāiḍ because it is closely attached to the acts of Ṣalāĥ. *(Ghunyaĥ, pp. 256)*

1. If the Muqtadī says the word 'Allāĥ' of Takbīr-e-Taḥrīmaĥ with the Imām but utters the word 'Akbar' before the Imām utters the same word, his Ṣalāĥ will not be valid. *(Fatāwa-e-'Ālamgīrī, pp. 68, vol. 1)*

2. If the Muqtadī finds the Imām in Rukū' and bends instantly for Rukū' uttering the Takbīr, i.e. he finishes the Takbīr after he had already bent down to such an extent that his hands would touch his knees if he stretched them, his Ṣalāĥ will not be valid. *(Fatāwa-e-'Ālamgīrī, pp. 69, vol. 1) (Rad-dul-Muḥtār, pp. 176, vol. 2)* (What he should do on such an occasion is to utter the Takbīr-e-Taḥrīmaĥ whilst standing erect and then do Rukū' uttering اَللّٰہُ اَکْبَرْ. If he manages to join the Imām in Rukū' even for a moment, the Rak'at will be counted, but if the Imām stands up before he joins the Imām in Rukū', the Rak'at will not be counted.)

3. If someone is unable to pronounce Takbīr because of dumbness or loss of the faculty of speaking due to any other reason, he does not have to utter it; just making intention in heart is sufficient for him. *(Dur-re-Mukhtār, pp. 220, vol. 2)*

4. If the word "Allāĥ" is mispronounced as اٰلله (Āllāĥ) or the word اَکْبَر (Akbar) as اٰکبر (Ākbar) or اکبار (Akbār), the Ṣalāĥ will be invalid. If anyone deliberately utters any of these words despite understanding their Fāsid (wrong) meaning, he will become a Kāfir (disbeliever). *(Dur-re-Mukhtār, pp. 218, vol. 2)*

   These days, in case of a big Jamā'at, most of the Mukabbirs, voluntarily conveying the voice of Takbīr to those offering Ṣalāĥ at the back side, are heard mispronouncing the word 'Akbar' as 'Akbār' due to the lack of religious knowledge. As a result of this mispronunciation, the Ṣalāĥ of such Mukabbirs as well as that of those offering Ṣalāĥ following their Takbīrs becomes invalid. Therefore, one should refrain from uttering Takbīr without learning necessary rulings.

5. If someone performs first Rak'at's Rukū' with the Imām, he will gain the Šawāb of Takbīr-e-Aulā. *(Fatāwa-e-'Ālamgīrī, pp. 69, vol. 1)*

2. Qiyām

1. The least level of Qiyām is that if the hands are stretched, they should not reach knees whereas complete Qiyām is to stand erect. *(Dur-re-Mukhtār, pp. 163, vol. 2) (Rad-dul-Muḥtār, pp. 163, vol. 2)*

2. The duration of Qiyām and that of Qirā-at is the same; standing in Qiyām is Farḍ, Wājib or Sunnaĥ for as long as Farḍ Qirā-at, Wājib Qirā-at or Sunnaĥ Qirā-at requires respectively. *(ibid)*

3. Qiyām is Farḍ for Farḍ, Witr, Eīdaīn and the Sunan of Fajr Ṣalāĥ. If anyone offered any of these Ṣalāĥ sitting without a valid reason, Ṣalāĥ would not be valid. *(ibid)*

4. Feeling just slight pain in standing is not a valid excuse, instead, a person can be exempted from Qiyām when he/she is unable to stand or perform Sajdaĥ, or when his wound bleeds due to standing or performing Sajdaĥ or a drop of urine is released, or his quarter Sitr is exposed, or he is quite unable to do Qirā-at. Similarly, if a person is able enough to stand, but it will result in the intensity or prolongation of his illness or unbearable pain, he can offer Ṣalāĥ sitting. *(Ghunyaĥ, pp. 261-267)*

5. If it is possible to stand for Qiyām leaning on a staff (crutches) or wall, or by the help of a servant, it is Farḍ to do so. *(Ghunyaĥ, pp. 261)*

6. If it is possible to utter just Takbīr-e-Taḥrīmaĥ standing, it is Farḍ to utter اَللّٰہُ اَکْبَرُ whilst standing and then (if it isn't possible to remain standing anymore), he may sit down. *(ibid, pp. 262)*

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Beware!

Beware! The people who offer their Farḍ Ṣalāĥ sitting due to any slight pain, injury etc. should consider the foregoing ruling of Sharī'aĥ; it is Farḍ to repeat every such Ṣalāĥ offered sitting despite having the strength to stand. Similarly, it is also Farḍ to repeat all such Ṣalāĥ offered sitting despite the fact that they could have been offered standing by leaning on a staff, wall or with the help of a person. *(Baĥār-e-Sharī'at, pp. 511, vol. 1)* The same rule applies to women, i.e. they are not allowed to offer Ṣalāĥ sitting without Shar'ī permission.

7. Some Masājid provide chairs on which some old people sit and offer Ṣalāĥ despite coming to the Masjid on foot, they even talk with others standing after the Ṣalāĥ; if such people offer Ṣalāĥ sitting without Shara'ī permission, their Ṣalāĥ will not be valid.

8. It is permissible to offer Nafl Ṣalāĥ sitting despite having the strength to stand; however, it is better to offer it standing. Ḥaḍrat Sayyidunā 'Abdullaĥ bin 'Amr رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrates that the Prophet of Raḥmaĥ, the intercessor of Ummaĥ, the distributor of Na'maĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "The Ṣalāĥ of the one offering in sitting-posture is half of the one offering in standing-posture (the Šawāb would be half)." *(Saḥīḥ Muslim, pp. 370, Ḥadīš 735)* However, the Šawāb will not be reduced if someone offers it sitting due to any valid reason. Nowadays, the trend of offering Nafl Ṣalāĥ in sitting-posture has developed. People seem to be under the impression that offering these Nafl sitting is better; it is their misconception. The same ruling applies to the two Rak'at Nafl after the Witr (to offer them standing is better). *(Baĥār-e-Sharī'at, pp. 670, vol. 1)*

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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3. Qirā-at (Recitation of the Holy Quran)

1. Qirā-at means 'pronouncing each and every letter from its correct place of origin so that each letter is quite distinct from every other letter.' *(Fatāwa-e-'Ālamgīrī, pp. 69, vol. 1)*

2. Even when reciting in low volume, it is necessary for the reciter to hear his voice of recitation. *(ibid)*

3. If the letters are pronounced correctly, but not loud enough for the reciter to hear himself (and there is no obstruction such as noise or the problem of hard of hearing either), the Ṣalāĥ will not be valid in this case. *(ibid)*

4. Although it is necessary for the reciter to listen to the voice of recitation himself, the sound should not reach others in Sirrī Ṣalāĥ (the Ṣalāĥ in which recitation is done in low volume). Similarly, listening to the voice of recitation while reciting Tasbīḥāt etc. is also necessary.

5. Likewise, whatever is to be recited or said even other than Ṣalāĥ, it must be recited or said in such a loud voice that the reciter or speaker could hear himself; for example, giving a divorce, freeing a slave or mentioning the name of Allāĥ عَزَّوَجَلَّ when slaughtering an animal. In all these cases, the words must be said loud enough for the reciter to hear. *(ibid)* The same should be kept in mind when reciting Durūd Sharīf and other Awrāds.

6. To recite at least one Āyaĥ in the first two Rak'at of a Farḍ Ṣalāĥ, every Rak'at of Witr, Sunan and Nawāfil Ṣalāĥ is Farḍ for the Imām as well as the Munfarid. *(Marāqil falāḥ, pp. 51)*

7. A Muqtadī is not allowed to do Qirā-at in Ṣalāĥ, neither Sūra-e-Fātiḥaĥ nor any other Āyaĥ; neither in a Sirrī Ṣalāĥ nor in a Jaĥrī

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Ṣalāĥ. The Qirā-at of the Imām is sufficient for the Muqtadī. *(Marāqil falāḥ, pp. 51)*

8. If someone did not do Qirā-at in any Rak'at of Farḍ Ṣalāĥ or did Qirā-at only in one Rak'at, his Ṣalāĥ would be invalid. *(Fatāwa-e-'Ālamgīrī, pp. 69, vol. 1)*

9. One should recite the Qurān slowly in Farḍ Ṣalāĥ and, at a medium pace, in Tarāwīḥ. Fast recitation in Nawāfil of the night is permissible, however, the words should be clearly understandable, i.e. the Maddat should be pronounced with at least the minimum degree of length set by Qurrā, otherwise, it is Ḥarām, because we have been commanded to recite the Qurān with Tartīl (slowly). *(Dur-re-Mukhtār, pp. 320, vol. 2) (Rad-dul-Muḥtār, pp. 320, vol. 2)*

   These days, most of the Ḥuffāẓ recite in such a way that not to speak of maintaining the length of Mad; one cannot understand any word except يَعْلَمُوْنَ،تَعْلَمُوْنَ, they do not pronounce the letters properly, they even miss out words. Even worse, they boast amongst others about their speed of recitation. Reciting the Quran in such a manner is strictly Ḥarām. *(Baĥār-e-Sharī'at, pp. 547, vol. 1)*

Correct Pronunciation of Alphabets is Essential

Most of the people are unable to distinguish between the sounds of ت ط، س ص ث، ا ء ع، ہ ح، د ض ذ ظ. Remember, if the meaning of a word becomes Fāsid (wrong) as a result of changing the sound of letter, Ṣalāĥ will not be valid. *(Baĥār-e-Sharī'at, pp. 125, part. 3)*

For example, if someone says عَزِیْم instead of عَظِیْم (with a ز instead of a ظ) in سُبْحٰنَ رَبِّیَ الْعَظِیْم, his Ṣalāĥ will become invalid. Therefore, if someone cannot utter عَظِیْم properly, he should utter سُبْحٰنَ رَبِّیَ الْکَرِیْم instead. *(Qānūn-e-Sharī'at, pp. 105, part. 1) (Rad-dul-Muḥtār, pp. 242, vol. 2)*

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Warning!

Just a little practice is not enough for the one unable to pronounce letters correctly; he must practice hard day and night. If such a person can offer Ṣalāĥ led by the Imām reciting correctly, it is Farḍ for him to do so, or he must recite only such Ayaĥs that he can recite correctly. If both the aforementioned cases are impossible, his own Ṣalāĥ will be valid during his learning period. Regretfully, these days a lot of people have this shortcoming. They do not know how to recite the Qurān correctly and do not try to learn either. Remember, this ruins Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 570, vol. 1)*

If someone could not correct his pronunciation in spite of making every possible effort day and night (as some people are unable to pronounce the letters properly) he must keep practicing day and night, in this case, he will be considered **excused** during his learning-period. His own Ṣalāĥ will be valid but he cannot lead the Ṣalāĥ of those who can recite correctly, however, during his learning period, he can lead the Ṣalāĥ of those who cannot correctly pronounce such letters that he is also unable to pronounce correctly. But if he does not make any effort at all, so even his own Ṣalāĥ will not be valid, how can others' Ṣalāĥ be valid under his Imāmat. *(Fatāwā Raḍawiyyah (Jad īd), pp. 254, vol. 6)*

Madrasa-tul-Madīnaĥ

Dear Islamic brothers! You may have realised the importance of Qirā-at. Indeed, extremely unfortunate is the Muslim who does not learn correct recitation of the Holy Qurān. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! Numerous Madāris by the name of '**Madrasa-tul-Madīnaĥ**' have been established by Dawat-e-Islami, the global, non-political, religious movement of the Qurān and Sunnaĥ. In these Madāris, girls and boys are taught Ḥifẓ and Nāẓiraĥ Qurān free of cost.

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Moreover, the correct pronunciations of letters as well as Sunnaĥs are taught to the adults usually after Ṣalā-tul-'Ishā in Masājid. Would that everyone starts teaching and learning the Holy Qurān in their homes! Would that every such Islamic brother able enough to recite the Qurān correctly starts teaching other Islamic brothers! Likewise, the Islamic sisters who can recite correctly should teach others and those who cannot recite properly should learn from them. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, Qurānic teachings will prevail everywhere and those learning and teaching will earn great Šawāb, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

4. Rukū'

The least level of Rukū' is to bend forward to such an extent that if hands are stretched, they should reach the knees while complete Rukū' is to keep the back horizontally straight. *(Dur-re-Mukhtār, pp. 165, vol. 2) (Baĥār-e-Sharī'at, pp. 513, vol. 1)*

The beloved Rasūl of Allāĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Allāĥ عَزَّوَجَلَّ does not see (mercifully) at such a Ṣalāĥ of the person in which he does not straighten his back between Rukū' and Sujūd." *(Musnad Imām Aḥmad, pp. 617, vol. 3, Ḥadīš 10803)*

5. Sujūd

1. The beloved Rasūl of Allāĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "I have been commanded to perform Sajdaĥ on seven bones: (i) the face, (ii & iii) both hands, (iv & v) both knees and (vi & vii) toes of both feet; I have (also) been commanded not to fold my clothes and hair. *(Saḥīḥ Muslim, pp. 253, Ḥadīš 490)*

2. Two Sujūd are Farḍ in each Rak'at. *(Baĥār-e-Sharī'at, pp. 513, vol. 1)*

3. It is necessary that the forehead properly rests on the ground. Resting of forehead means hardness of the ground should be felt.

If someone performed Sajdaĥ in such a way that his forehead did not properly rest on the ground, Sajdaĥ would not be valid. *(ibid, pp. 513, 514)*

4. In case of performing Sajdaĥ on something soft such as grass, wool or a carpet, if the forehead firmly rests onto it, i.e. it is pressed so hard that it cannot be pressed any more, Sajdaĥ will be valid, otherwise, not. *(Fatāwa-e-'Ālamgīrī, pp. 70, vol. 1)*

5. These days, the trend of using carpets in Masājid has developed (in some Masājid foam is also spread underneath the carpets). While performing Sajdaĥ on a carpet, make it sure that the forehead firmly rests, otherwise Ṣalāĥ will not be valid. If the nasal bone did not rest on the ground properly, the Ṣalāĥ will be Makrūĥ-e-Taḥrīmī and it would be Wājib to repeat such a Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 514, vol. 1, etc.)*

6. As the forehead does not properly rest on a spring mattress, Ṣalāĥ will not be valid on it. *(ibid)*

Disadvantages of Carpets

It is difficult to perform Sajdaĥ properly on the carpet; carpets cannot easily be cleaned either. Therefore, dust and germs accumulate inside them. In Sajdaĥ, dust and germs enter the body by means of breathing. Allāĥ عَزَّوَجَلَّ forbid, the fluff of carpet, in case of sticking to the lungs as result of inhaling, could give rise to the danger of cancer. Sometimes, children vomit or urinate on the carpet; similarly, cats, rats and lizards also excrete on them. In case of carpet's being impure, it is not even bothered to purify it. Would that the trend of using carpets in Masājid die out!

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How to Purify an Impure Carpet

Wash the impure area of the carpet and hang it; let it remain hanging till the drops of water stop dripping from it. Then, wash and hang it for the second time and let it remain hanging until it stops dripping. Then, wash and hang it for the third time in the same way, it will become pure when it stops dripping. Purify mats, shoes and such clay pots that absorb water according to the same method.

Another way of purifying impure carpet, cloth etc. is to keep it dipped into flowing water (for example, a river, stream, or under a tap) for the amount of time till one gets the strong probability that the impurity has been carried away by the water. If a small child urinates on a carpet, just splashing a few drops of water onto it will not purify it. Remember, the urine of even one day's old infant is impure. (For detailed information, go through Baĥār-e-Sharī'at volume one, page. 396-405)

6. Qa'daĥ-e-Ākhīraĥ

After the completion of all Rak'āt of Ṣalāĥ, it is Farḍ to sit in Qa'daĥ for the amount of time in which complete Tashaĥĥud (اَلتَّحِيّات) up to ورسولُهٗ is recited. *(Fatāwa-e-'Ālamgīrī, pp. 70, vol. 1)* If the Muṣallī offering a four-Rak'at Farḍ Ṣalāĥ did not perform Qa'daĥ after the fourth Rak'at and has not yet performed the Sajdaĥ of the fifth Rak'at, he has to sit down. However, if he has performed the Sajdaĥ of the fifth Rak'at (or in case of **Fajr,** did not sit after two Rak'āt and did the Sajdaĥ of the **third Rak'at** or in case of **Maghrib**, did not sit after the third Rak'āt and did the Sajdaĥ of the **fourth Rak'at**), the Farḍ Ṣalāĥ will become invalid in all these cases. In these cases, he should add one more Rak'at except Maghrib Ṣalāĥ. *(Ghunyaĥ, pp. 290)*

صَلُّوا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

7. Khurūj-e-Biṣun'iĥī

Khurūj-e-Biṣun'iĥī i.e. after the Qa'daĥ-e-Ākhīraĥ, deliberately saying Salām, talking or any other such act that finishes the Ṣalāĥ. However, if any other deliberate act except Salām was found, repeating such a Ṣalāĥ will be Wājib, and if any such act was found without intention, the Ṣalāĥ will become invalid. *(Baĥār-e-Sharī'at, pp. 516, vol. 1)*

Thirty Wājibāt of Ṣalāĥ

1. Uttering 'اَللّٰہُ اَکْبَرْ' for Takbīr-e-Taḥrīmaĥ.
2. Reciting Sura-e-Fātiḥaĥ, a Sūraĥ, or one such Qurānic Āyaĥ that is equivalent to three small ones or three small Ayaĥs in every Rak'at of every Ṣalāĥ except the third and the fourth Rak'at of Farḍ Ṣalāĥ.
3. Reciting Sura-e-Fātiḥaĥ before the Sūraĥ.
4. Not reciting anything except 'آمِیْن' and 'بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ' between Alḥamd and the Sūraĥ.
5. Doing Rukū' immediately after Qirā-at.
6. Doing the second Sajdaĥ after the first one (in sequence).
7. Maintaining Ta'dīl-e-Arkān, i.e. staying in Rukū', Sujūd, Qawmaĥ and Jalsaĥ for the amount of time in which 'سُبْحٰنَ اللّٰہ' can be uttered at least once.
8. Qawmaĥ, i.e. standing erect after Rukū' (some people do not straighten their back after Rukū', it is the missing of a Wājib).
9. Jalsaĥ, i.e. sitting upright between two Sujūd (some people do the second Sajdaĥ before they properly sit upright after the first one missing a Wājib. No matter how extreme hurry is, it is mandatory

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to sit straight or else the Ṣalāĥ will become Makrūĥ-e-Taḥrīmī and repeating such a Ṣalāĥ will be Wājib).

10. The first Qa'daĥ is Wājib even in a Nafl Ṣalāĥ (In fact, every Qa'daĥ in two Rak'at Nafl Ṣalāĥ is the 'last Qa'daĥ' and is, therefore, Farḍ; if someone did not do Qa'daĥ and stood up forgetfully and if he has not yet done Sajdaĥ of the third Rak'at, he must return and do Sajda-e-Saĥw). *(Baĥār-e-Sharī'at, pp. 480, vol. 1)*

    If someone has done the Sajdaĥ of the 3rd Rak'at of Nafl Ṣalāĥ, now he has to complete the fourth Rak'at and do Sajda-e-Saĥw. Sajda-e-Saĥw became Wājib because although Qa'daĥ is Farḍ after every two Rak'at of Nafl Ṣalāĥ, the first Qa'daĥ turned into Wājib from Farḍ because of performing the Sajdaĥ of the third or fifth Rak'at and so on. *(Ḥāshiya-tuṭ-Ṭaḥṭāvī Alā Marāqil Falāḥ, pp. 466)*

11. Not reciting anything after Tashaĥĥudin the first Qa'daĥ of Farḍ, Witr or Sunnaĥ-e-Muakkadaĥ Ṣalāĥ.

12. Reciting complete Tashaĥĥudin both Qa'daĥ. If even one word is missed, Wājib will be missed and Sajda-e-Saĥw will be Wājib.

13. If someone forgetfully recites اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّد or اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا after Tashaĥĥudin the first Qa'daĥ of Farḍ, Witr, and Sunnat-e-Muakkadaĥ, Sajda-e-Saĥw will become Wājib; if someone says it deliberately, repeating the Ṣalāĥ will be Wājib. *(Dur-re-Mukhtār, pp. 269, vol. 2)*

14. Saying the word 'اَلسَّلَامُ' when turning face to the right and left side is Wājib each time; saying the word 'عَلَیْکُمْ' is not a Wājib, it's a Sunnaĥ.

15. Uttering the Takbīr of Qunūt in Witr.

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16. Reciting Du'ā-e-Qunūt in Witr.
17. The six Takbīrāt of both Eīd Ṣalāĥ.
18. Takbīr of Rukū' in the second Rak'at of both Eīd Ṣalāĥ and uttering the word 'اَللّٰہُ اَکْبَرْ' for it.
19. Imām's doing Qirā-at in such a loud voice (that at least three persons could hear) in Jaĥrī Ṣalāĥ such as the first two Rak'ats of Maghrib and 'Ishā and all the Rak'ats of Fajr, Jumu'aĥ, Eīdaīn, Tarāwīḥ and the Witr of Ramaḍān.
20. Doing Qirā-at with low volume in the "Sirrī Ṣalāĥ" such as Ẓuĥar and 'Aṣr.
21. Performing every Farḍ and Wājib in its prescribed order.
22. Doing Rukū' only once in each Rak'at.
23. Doing Sajdaĥ only twice in each Rak'at.
24. Not doing Qa'daĥ before the second Rak'at.
25. Not doing Qa'daĥ in the third Rak'at of a four Rak'at Ṣalāĥ.
26. Doing the Sajdaĥ of Tilāwat in case of reciting an Āyaĥ of Sajdaĥ.
27. Doing Sajda-e-Saĥw if it has become Wājib.
28. Avoiding the pause for the amount of time in which Tasbīḥ (i.e. سُبْحٰنَ اللّٰہ) can be uttered three times in between two Farāiḍ, two Wājibāt or a Farḍ and a Wājib.
29. Muqtadī's remaining silent when the Imām is doing Qirā-at whether aloud or quietly.
30. Following the Imām in all Wājibāt except the Qirā-at. *(Baĥār-e-Sharī'at, pp. 517, 519, vol. 1) (Dur-re-Mukhtār, pp. 184, 203, vol. 2) (Rad-dul-Muḥtār, pp. 184, 203, vol. 2)*

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Approximately Ninety-Six (96) Sunan of Ṣalāĥ

Sunan of Takbīr-e-Taḥrīmaĥ

1. Raising hands for Takbīr-e-Taḥrīmaĥ
2. Keeping fingers in their normal condition i.e. neither keep them too close nor produce tension in them.
3. The inside part of palms as well as that of fingers should face the Qiblaĥ.
4. Not bowing head at the time of Takbīr
5. Raising both hands up to ears before starting the utterance of Takbīr
6. The same Sunan apply to the Takbīr of Qunūt and
7. The Takbīrāt of the both Eīd Ṣalāĥ as well.
8. Imām's uttering اَللّٰہُ اَکْبَرْ,
9. سَمِعَ اللّٰہُ لِمَنْ حَمِدَہ and
10. Salām loudly (raising voice louder than requirement is Makrūĥ).
11. Folding hands immediately after the Takbīr is Sunnaĥ (after uttering Takbīr-e-Aulā, some people drop their hands to their sides or sway their arms backwards and then fold their hands; this is a deviation from Sunnaĥ). *(Baĥār-e-Sharī'at, pp. 520-522, vol. 1)*

Sunan of Qiyām

12. Men should fold their hands beneath their navel with their right palm on the back of their left wrist joint, right thumb and small finger should be around left wrist and their remaining right hand fingers should be on the back of left forearm.
13. Reciting Šanā first and then

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14. Ta'aw-wuż (اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ) and then
15. Tasmiyaĥ (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ).
16. Reciting Šanā, Ta'aw-wuż and Tasmiyaĥ immediately one after the other.
17. Uttering all of them with low volume.
18. Uttering آمِيْن.
19. Uttering it (آمِيْن) in low voice also.
20. Reciting Šanā immediately after Takbīr-e-Aulā. (In Ṣalāĥ, Ta'aw-wuż and Tasmiyaĥ are linked with the Qirā-at, as the Muqtadī does not have to do Qirā-at, it is not Sunnaĥ for him to recite Ta'aw-wuż and Tasmiyaĥ either; however, the Muqtadī missing one or more Rak'at should recite them while offering his missed Rak'at). *(Dur-re-Mukhtār, pp. 234, vol. 2)*
21. Ta'aw-wuż should be recited in the first Rak'at only.
22. Tasmiyaĥ is Sunnaĥ at the beginning of every Rak'at. *(Baĥār-e-Sharī'at, pp. 522, 523, vol. 1)*

Sunan of Rukū'

23. Uttering اَللّٰهُ اَكْبَرُ for Rukū'
24. Uttering سُبْحٰنَ رَبِّيَ الْعَظِيْمِ three times in Rukū'
25. Man's holding knees with hands;
26. Spreading fingers wide apart and,
27. Keeping legs straight in Rukū' (some people bend their legs like a bow, this is Makrūĥ). *(Baĥār-e-Sharī'at, pp. 525, vol. 1)*

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28. In Rukū', the back should be so straight (horizontally) that even if a glass of water is placed on the back, the glass should remain still. *(Fatḥ-ul-Qadīr, pp. 259, vol. 1)*

29. In Rukū', the head should neither be higher nor lower (than the back) it should be in the straightness of the back. *(Ĥidāyaĥ, pp. 50, vol. 1)*

    The beloved Rasūl of Allāĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "The Ṣalāĥ of the one not keeping his back straight in Rukū' and Sujūd is insufficient (imperfect)." *(Sunan Abū Dāwūd, pp. 325, vol. 1, Ḥadīš 855)*

    The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Perform your Rukū' and Sujūd completely as, by Allāĥ عَزَّوَجَلَّ, I see you from behind my back." *(Saḥīḥ Bukhārī, pp. 263, vol. 1, Ḥadīš 742)*

30. It is better (for a Muṣallī) to utter اَللّٰهُ اَكْبَر while bending for Rukū' i.e. to utter Takbīr when he starts bending for Rukū' and finish it having bent completely. *(Fatāwa-e-'Ālamgīrī, pp. 74, vol. 1)* In order to do so, stretch the لام (lām) of Allāĥ, not the ب (bā) of Akbar or any other letter. *(Baĥār-e-Sharī'at, pp. 525, vol. 1)* Uttering اَللّٰهُ (Āllāĥu), اَكبر (Ākbar) or اكبار (Akbār) will invalidate the Ṣalāĥ. *(Dur-re-Mukhtār, pp. 218, vol. 2) (Rad-dul-Muḥtār, pp. 218, vol. 2)*

Sunan of Qawmaĥ

31. Keeping hands down to sides when standing after Rukū'. *(Fatāwa-e-'Ālamgīrī, pp. 73, vol. 1)*

32. Imām's uttering سَمِعَ اللّٰهُ لِمَنْ حَمِدَه when standing from Rukū'

33. Muqtadī's uttering اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْد

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34. Uttering both is a Sunnaĥ for Munfarid. *(Baĥār-e-Sharī'at, pp. 527, vol. 1)* The Sunnaĥ will be fulfilled if the words رَبَّنَا لَكَ الْحَمْد are uttered but it is better to add the letter "و" after the word "رَبَّنَا"; uttering اَللّٰهُمَّ رَبَّنَا is better than uttering رَبَّنَا and adding both i.e. uttering اَللّٰهُمَّ رَبَّنَا وَ لَكَ الْحَمْد is better than uttering رَبَّنَا لَكَ الْحَمْد. *(Dur-re-Mukhtār, pp. 246, vol. 2)*

35. A Munfarid should start uttering سَمِعَ اللّٰهُ لِمَنْ حَمِدَه while standing from Rukū' and, having stood erect, he should utter اَللّٰهُمَّ رَبَّنَا وَ لَكَ الْحَمْد. *(Dur-re-Mukhtār, pp. 247, vol. 2)*

Sunan of Sajdaĥ

36. Uttering اَللّٰهُ اَكْبَر when going down for Sajdaĥ
37. Uttering اَللّٰهُ اَكْبَر when returning from Sajdaĥ.
38. Uttering سُبْحٰنَ رَبِّيَ الْاَعْلٰى at least three times in Sajdaĥ.
39. Placing palms on the ground in Sajdaĥ
40. Keeping the fingers close together, facing the Qiblaĥ
41. When going down for Sajdaĥ, placing knees,
42. Hands,
43. Nose and
44. Forehead on ground in that order
45. Doing that in reverse order when returning from Sajdaĥ i.e.
46. Forehead,
47. Nose,
48. Hands and

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49. Knees should be lifted from ground in that order.
50. During Sajdaĥ, it is a Sunnaĥ for men to keep their arms apart from sides and
51. Thighs apart from belly.
52. Not laying forearms on the ground. If you are in a Ṣaf (row) during Jamā'at, then do not keep arms away from sides.
53. Making the soles of all ten toes of both feet touch the ground in such a way that their tips face the Qiblaĥ. *(Baĥār-e-Sharī'at, pp. 528-530, vol. 1)*

Sunan of Jalsaĥ

54. Sitting between both Sujūd, which is called Jalsaĥ
55. Keeping the right foot upright and the left foot flat and sitting on the left foot
56. Keeping the toes of right foot towards the Qiblaĥ
57. Placing both hands on thighs. *(Baĥār-e-Sharī'at, pp. 530, vol. 1)*

Sunan of Standing for the Second Rak'at

58. After the completion of both Sujūd, it is a Sunnaĥ to stand up for the second Rak'at with the support of toes.
59. Placing hands on knees; however, there is no harm in placing hands on the ground for standing up due to weakness or pain in foot. *(Dur-re-Mukhtār, pp. 262, vol. 2) (Rad-dul-Muḥtār, pp. 262, vol. 2)*

Sunan of Qa'daĥ

60. After performing the Sujūd of the 2nd Rak'at, it is a Sunnaĥ for men to lay their left foot flat.

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61. Sitting with both buttocks on the left flattened foot

62. Keeping right foot upright and

63. Keeping the toes of right foot towards the Qiblaĥ.

64. Keeping right hand on right thigh and

65. Left hand on left thigh

66. Leaving fingers in a normal state i.e. neither too close together nor too wide apart

67. Keeping fingertips close to the knees but one should not hold the knees

68. Raising the index finger of right hand while giving Shaĥadaĥ (Testimony) during اَلتَّحِيّات. Its method is as follows:

    Fold ring finger and the pinkie, form a ring with the middle finger and thumb, raise the index finger while uttering "لَا" and do not shake it hither and thither, put it down while uttering اِلَّا and straighten all fingers. *(Baĥār-e-Sharī'at, pp. 530, vol. 1)*

69. Sitting in the second Qa'daĥ just like the first one. Reciting Tashaĥĥud as well. *(Dur-re-Mukhtār, pp. 272, vol. 2)*

70. Reciting Durūd Sharīf after Tashaĥĥud. Reciting Durūd-e-Ibrāĥīm is preferable. *(Baĥār-e-Sharī'at, pp. 531, vol. 1)*

71. It is a Sunnaĥ to recite Durūd Sharīf after Tashaĥĥud in the first Qa'daĥ of **Nafl** and **Sunan-e-Ghaīr Muakkadaĥ**. *(Rad-dul-Muḥtār, pp. 281, vol. 2)*

72. Reciting Du'ā after Durūd Sharīf. *(Baĥār-e-Sharī'at, pp. 534, vol. 1)*

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Sunan of Performing Salām

73. Performing Salām twice uttering the following words:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰه

74. Turning the face to the right side first and then

75. The left side. *(Baĥār-e-Sharī'at, pp. 535, vol. 1)*

76. Saying both Salām loudly is a Sunnaĥ for the Imām, but the voice of the second Salām should be lower than the first one. *(Dur-re-Mukhtār, pp. 294, vol. 2)*

77. As soon as the Imām utters the word السَّلام while performing the first Salām, his Ṣalāĥ will finish even if he has not yet uttered the word عَلَيْكُم; therefore, if any latecomer joined the Jamā'at after the Imām had already uttered the word السَّلام, his Iqtidā would not be valid. However, his Iqtidā will be valid if the Imām, having performed the first Salām, performs Sajda-e-Saĥw provided Sajda-e-Saĥw had become Wājib. *(Rad-dul-Muḥtār, pp. 292, vol. 2)*

78. When the Imām turns his face to the right and left side while performing Salām, he should make the intention of saying Salām to the people offering Ṣalāĥ at his right and left side respectively; but he should not intend to say Salām to any woman (even if she is present in the Jamā'at). Further, he should also intend to say Salām to Kirāman Kātibīn (angels deputed for writing deeds) as well as the angels deputed for safeguard during both Salām, but he should not fix any number in the intention. *(Dur-re-Mukhtār, pp. 294, vol. 2)*

79. Muqtadī (the one offering Ṣalāĥ with Jamā'at) should also intend to say Salām to the people and angels on both sides, further, he

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should also make intention for the Imām while performing Salām towards the side where the Imām is present. If the Imām is in front of the Muqtadī, he should intend to say Salām to the Imām while performing both Salāms. A Munfarid should intend to say Salām to the angels only. *(Dur-re-Mukhtār, pp. 299, vol. 2)*

80. Muqtadī's transitions i.e. Rukū', Sujūd etc. should be with those of Imām's. *(Baĥār-e-Sharī'at, pp. 535, vol. 1)*

Sunan after Performing the Salām

81. It is a Sunnaĥ for the Imām either to turn right or left after performing the Salām; turning to right side is preferable. To sit facing the Muqtadīs is also permissible provided that not a single person is offering Ṣalāĥ in front of Imām's face up to the last Ṣaf. *(Baĥār-e-Sharī'at, pp. 537, vol. 1)*

82. It is permissible for a Munfarid to ask supplication without turning any side. *(Fatāwa-e-'Ālamgīrī, pp. 77, vol. 1)*

Sunan of the Sunan-e-Ba'diyyaĥ

(The Sunan after the Farāiḍ)

83. Talking should be avoided after the Farḍ Ṣalāĥ that is followed by Sunnaĥ Ṣalāĥ. Even though the Sunan will be valid in spite of talking but their Šawāb will be reduced. To delay the Sunan is Makrūĥ; similarly, lengthy Awrād (invocations) are not permitted (between the Farḍ and the Sunan Ṣalāĥ). *(Ghunyaĥ, pp. 343) (Rad-dul-Muḥtār, pp. 300, vol. 2)*

84. After the Farḍ that are followed by Sunnaĥ, Du'ā should be brief; otherwise, the Šawāb of the Sunan will be reduced. *(Baĥār-e-Sharī'at, pp. 539, vol. 1)*

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85. Even though it is correct that talking between Farḍ and Sunnaĥ does not invalidate Sunnaĥ, but their Šawāb is reduced; the same ruling applies to every such act that contradicts Taḥrīmaĥ. *(Tanvīr-ul-Abṣār, pp. 558, vol. 2)*

86. Do not offer Sunnaĥ Ṣalāĥ at the same place where Farḍ Ṣalāĥ was offered, instead, it should be offered at a different place such as right or left or front or rear side or at home. *(Fatāwa-e-'Ālamgīrī, pp. 77, vol. 1) (Dur-re-Mukhtār, pp. 302, vol. 2)*

(There is no harm in the pause taking place as a result of going home for offering Sunnaĥ Ṣalāĥ. However, it is a sin to pass across the front of a Muṣallī or face his front for changing the place or going home; if there is no space to go, offer Sunnaĥ Ṣalāĥ at the same place).

صَلُّوا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

An Important Ruling of the Sunan

The Islamic brothers who engage in talking and walking having offered Sunan-e-Qabliyaĥ or Ba'diyyaĥ should learn a lesson from the following blessed Fatwa of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه. Therefore, replying to a question, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه said, "The best time for the Sunan-e-Qabliyaĥ is the initial time (of the Ṣalāĥ) provided talking or any other act that contradicts Ṣalāĥ is avoided between the Farḍ and Sunnaĥ. As for Sunan-e-Ba'diyyaĥ, it is Mustaḥab to offer them immediately after the Farāiḍ; there is no harm in the pause taking place as a result of going home to offer them at home. However, the pause due to contradictory acts should be avoided; such a pause will result in the loss of the Šawāb of the Sunan-e-Qabliyaĥ as well as Ba'diyyaĥ and will render them out of the prescribed Sunnaĥ method." *(Fatāwā Raḍawiyyah (Jad īd), pp. 139, vol. 5)*

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Sunan for Islamic Sisters

1. It is a Sunnaĥ for the Islamic sisters to raise their hands to their shoulders whilst uttering Takbīr-e-Taḥrīmaĥ and Takbīr-e-Qunūt. *(Dur-re-Mukhtār, pp. 222, vol. 2) (Rad-dul-Muḥtār, pp. 222, vol. 2)*

2. In Qiyām, Islamic sisters and eunuchs should place their left palm just below breasts on their chest and put the right palm on the back of the left palm. *(Ghunyah, pp. 300)*

3. For Islamic sisters, in Rukū', placing hands on knees and keeping fingers not wide apart is a Sunnaĥ. *(Baĥār-e-Sharī'at, pp. 525, vol. 1)*

4. Islamic sisters should slightly bow in Rukū' (just enough for their hands to reach their knees). Their backs should not be completely straight and they should not apply weight on their knees (simply place their hands on knees); their fingers should be close together and legs should be slightly bent i.e. not completely straight like men. *(Fatāwa-e-'Ālamgīrī, pp. 74, vol. 1)*

5. Islamic sisters should perform Sajdaĥ keeping their body parts close together, i.e. arms touching body sides,

6. Belly touching thighs,

7. Thighs touching shins and

8. Shins touching the ground. *(Baĥār-e-Sharī'at, pp. 529, vol. 1)*

9. After performing the Sujūd of the second Rak'at, they should draw out their both feet towards the right side in Qa'daĥ.

10. They should sit on their left buttock. *(Baĥār-e-Sharī'at, pp. 530, vol. 1)*

Fourteen Mustaḥab-bāt of Ṣalāĥ

There are fourteen Mustaḥab-bāt in Ṣalāĥ.

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1. Uttering the words of intention verbally. *(Dur-re-Mukhtār, pp. 113, vol. 2)* The presence of intention in heart is necessary; otherwise, Ṣalāĥ will not be valid even if verbal intention is made.
2. In Qiyām, standing with a gap of four fingers between both the feet. *(Fatāwa-e-'Ālamgīrī, pp. 73, vol. 1)*
3. Focussing sight at the place of Sajdaĥ in Qiyām.
4. Focussing sight at feet in Rukū'
5. Focussing sight at nose in Sajdaĥ
6. Focussing sight at lap in Qa'daĥ
7. Focussing sight at right shoulder in the first Salām and
8. Focussing sight at left shoulder in the second Salām. *(Tanvīr-ul-Abṣār, pp. 214, vol. 2)*
9. For a Munfarid to utter the Tasbīḥ more than three times in Rukū' and Sujūd (but in odd numbers i.e. 5, 7, 9). *(Fatḥ-ul-Qadīr, pp. 259, vol. 1)*
10. According to the narration on the part of Ḥaḍrat Sayyidunā 'Abdullaĥ bin Mubārak رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ mentioned in the book "Ḥilyaĥ" etc., it is Mustaḥab for the Imām to utter Tasbīḥāt five times. *(Baĥār-e-Sharī'at, pp. 527, vol. 1)*
11. To avoid coughing as long as possible. *(Baĥār-e-Sharī'at, pp. 538, vol. 1)*
12. If you need to yawn, keep your mouth closed, if the yawn does not stop, press your lips with your teeth, if this does not stop yawn either, put the back of your right hand on your mouth if you are in state of Qiyām, and the back of your left hand if you are in any other unit of Ṣalāĥ.

    An effective way of stifling yawn is to recall that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and all the other Prophets عَلَیْہِمُ السَّلَام never yawned.

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(Baĥār-e-Sharī'at, pp. 538, vol. 1) (Dur-re-Mukhtār, pp. 215, vol. 2) (Rad-dul-Muḥtār, pp. 215, vol. 2) اِنْ شَآءَاللہ عَزَّوَجَلَّ yawn will stop instantly.

13. For the Imām and Muqtadīs to stand up when the Mukabbir says حَیَّ عَلَی الْفَلَاحِ. *(Baĥār-e-Sharī'at, pp. 538, vol. 1)*

14. Performing Sajdaĥ on earth without anything in between forehead and the ground. *(ibid)*

A Practice of 'Umar Bin 'Abdul Aziz رَضِیَ اللہُ تَعَالٰی عَنْہُ

Ḥujja-tul-Islām Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī عَلَیْہِ رَحْمَۃُ اللہِ الْوَالِی narrates that Ḥaḍrat Sayyidunā 'Umar bin 'Abdul Aziz رَضِیَ اللہُ تَعَالٰی عَنْہُ would always perform Sajdaĥ on the bare ground without spreading any mat etc. *(Iḥyā-ul-'Ulūm, pp. 204, vol. 1)*

Excellence of a Dusty Forehead

Ḥaḍrat Sayyidunā Wāšilaĥ bin Asqa' رَضِیَ اللہُ تَعَالٰی عَنْہُ narrates that the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "None of you should remove his forehead-dust until he finishes his Ṣalāĥ because angels keep praying for his forgiveness for as long as the mark of Sajdaĥ remains on his forehead." *(Mu'jam Kabīr, pp. 56, vol. 22, Ḥadīš 134)*

Dear Islamic brothers! It is not better to remove dust from forehead during Ṣalāĥ and, Allāĥ عَزَّوَجَلَّ forbid, removing it out of arrogance is a sin. However, if the Muṣallī feels pain or his attention is diverted because of not removing the dust, there is no harm in removing the dust in this case. If someone suspects the fear of show-off, he should remove the dust from his forehead after the Ṣalāĥ.

Twenty-Nine acts that Invalidate Ṣalāĥ

1. Talking. *(Dur-re-Mukhtār, pp. 445, vol. 2)*

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2. Saying Salām to someone.

3. Replying to Salām of someone else. *(Fatāwa-e-'Ālamgīrī, pp. 98, vol. 1)*

4. Replying to someone's sneeze (if you sneeze while offering Ṣalāĥ, you should remain silent; however, if you say اَلْحَمْدُ لِلّٰه, there is no harm in it. If you didn't say اَلْحَمْدُ لِلّٰه during the Ṣalāĥ, say after the Ṣalāĥ). *(ibid)*

5. Uttering اَلْحَمْدُ لِلّٰه on hearing good news. *(ibid, pp. 99)*

6. Saying اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ on hearing a bad news (or news of someone's death). *(ibid)*

7. Replying to the Ażān. *(ibid, pp. 100)*

8. Uttering جَلَّ جَلَالُه on hearing the name of Allāĥ عَزَّوَجَلَّ. *(Ghunya-tul-Mustamlī, P420)*

9. Reciting Durūd Sharīf, for example صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, as a reply on hearing the blessed name of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. *(Dur-re-Mukhtār, pp. 460, vol. 2)* (If جَلَّ جَلَالُه or صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم were uttered without the intention of reply, the Ṣalāĥ will not become invalid.)

Crying during Ṣalāĥ

10. Due to pain or trouble, if the words 'āĥ', 'ooh', 'uff', 'tuff' are uttered or if letters are pronounced while crying during Ṣalāĥ, the Ṣalāĥ will become invalid. However, there is no harm if just tears welled up without the utterance of letters. *(Fatāwa-e-'Ālamgīrī, pp. 101, vol. 1, Rad-dul-Muḥtār, pp. 455, vol. 2)* If the Muqtadī begins to cry in Ṣalāĥ due to the voice of Imām's recitation and the words "Na'am", or "yes" are uttered, the Ṣalāĥ will be valid, for this word was uttered due to Khushū' (humility). However, if he said these words due to

Imām's attractive manner of recitation, the Ṣalāĥ would become invalid. *(Dur-re-Mukhtār, pp. 456, vol. 2) (Rad-dul-Muḥtār, pp. 456, vol. 2)*

Coughing in Ṣalāĥ

11. If a patient spontaneously utters words "**āh**" and "**ūh**", the Ṣalāĥ will not be invalid. Similarly, the letters uttered under compulsion whilst sneezing, yawning, coughing or burping etc. are exempted. *(Dur-re-Mukhtār, pp. 456, vol. 2)*

12. Blowing without making a sound is like breathing and will not invalidate Ṣalāĥ; but it is Makrūĥ to blow deliberately; however, if two letters are uttered whilst blowing, (uff, tuff etc.) Ṣalāĥ will become invalid. *(Ghunyaĥ, pp. 451)*

13. Uttering two letters (e.g. "**akh**") while clearing throat will invalidate Ṣalāĥ; however, if there is a valid excuse or proper purpose, for example, if you naturally feel to do so or to clear voice or correct Imām's mistake or draw the attention of the one passing from your front, then there is no harm in coughing in all these cases. *(Baĥār-e-Sharī'at, pp. 608, vol. 1) (Dur-re-Mukhtār, pp. 455, vol. 2)*

Reading (from a written script) in Ṣalāĥ

14. Reciting the Quran seeing from its script or from any piece of paper or from writing on arch etc. during the Ṣalāĥ will invalidate the Ṣalāĥ. (However, if a Muṣallī just takes a glance at a Muṣḥaf Sharīf or arch etc. while reciting the memorized Ayaĥs, there is no harm in it. Similarly, if the Muṣallī saw and comprehended an Āyaĥ written on a piece of paper etc. but did not recite it, there is no harm in it either.) *(Dur-re-Mukhtār, pp. 463, vol. 2) (Rad-dul-Muḥtār, pp. 463, vol. 2)*

15. Deliberately seeing and comprehending an Islamic book or any Islamic topic during the Ṣalāĥ is Makrūĥ and, if a worldly topic is

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seen and comprehended during the Ṣalāĥ, it would be more Makrūĥ *(Baĥār-e-Sharī'at, pp. 609, vol. 1)*. Therefore, one should keep things, such as books, packets and shopping bags, with any writing on them, mobile phone or watch etc. in such a way that their writing does not come into his sight during Ṣalāĥ. Or he should cover them with a handkerchief etc. Furthermore, avoid taking a glance at frames, stickers and leaflets etc. displayed at the pillars etc.

Definition of 'Amal-e-Kašīr

16. 'Amal-e-Kašīr invalidates Ṣalāĥ provided it is neither from the acts of Ṣalāĥ nor it is aimed at rectifying Ṣalāĥ. Doing the act seeing which from distance seems as if the doer of that act is not offering Ṣalāĥ or if there is strong likelihood that he is not offering Ṣalāĥ, that act is 'Amal-e-Kašīr. If the one watching from distance is in doubt as to whether or not the doer of that act is offering Ṣalāĥ, the act will be 'Amal-e-Qalīl that does not invalidate Ṣalāĥ. *(Dur-re-Mukhtār, pp. 464, vol. 2)*

Wearing Clothes during Ṣalāĥ

17. Wearing a kurta, pyjama or Taĥband during Ṣalāĥ. *(Ghunyaĥ, pp. 452)*

18. Undressing of Sitr during the Ṣalāĥ and, in the same condition, offering any act (of Ṣalāĥ) or the passing of the amount of time in which سُبْحٰنَ اللّٰه can be uttered thrice. *(Dur-re-Mukhtār, pp. 467, vol. 2)*

Swallowing during Ṣalāĥ

19. During Ṣalāĥ, if someone eats or drinks something even in the least amount such as swallowing a sesame seed without chewing or swallowing a drop that fell into the mouth, his Ṣalāĥ will become invalid. *(Dur-re-Mukhtār, pp. 462, vol. 2) (Rad-dul-Muḥtār, pp. 462, vol. 2)*

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20. If something was embedded among teeth prior to the beginning of Ṣalāĥ, and the Muṣallī swallowed it, his Ṣalāĥ would become invalid provided the swallowed thing was equal or bigger than chick-pea. If it was smaller, the Ṣalāĥ will not become invalid but it would be Makrūĥ. *(Dur-re-Mukhtār, pp. 462, vol. 2) (Fatāwa-e-'Ālamgīrī, pp. 102, vol. 1)*

21. Before Ṣalāĥ, someone ate a sweet thing whose crumbs were not in the mouth; just a little sweetness remained in saliva, swallowing it will not invalidate the Ṣalāĥ. *(Fatāwa-e-'Ālamgīrī, pp. 102, vol. 1)*

22. If there is sugar etc. in the mouth that dissolves and reaches the throat, the Ṣalāĥ will become invalid. *(ibid)*

23. If gums bleed and the amount of saliva dominates that of blood, swallowing it will not invalidate the Ṣalāĥ, otherwise it will. *(Fatāwa-e-'Ālamgīrī, pp. 102, vol. 1)* The sign of blood's domination is that if its taste is felt in throat, the Ṣalāĥ will become invalid. The invalidation of Ṣalāĥ depends upon taste while that of Wuḍū depends upon colour. Therefore, Wuḍū will become invalid when saliva turns red; if it is yellow, it will not become invalid.

Deviating from the Qiblaĥ during Ṣalāĥ

24. Turning chest from the direction of Qiblaĥ at or beyond the angle of 45 degree without a valid reason will invalidate the Ṣalāĥ. If there is a valid reason, the Ṣalāĥ will not become invalid. For example, someone suspected Ḥadaš (the invalidation of Wuḍū) and as soon as he turned his face, he realized the mistake of suspecting; in this case, if he has not yet exited the Masjid, his Ṣalāĥ will not become invalid. *(Bahār-e-Sharī'at, pp. 611, vol. 1) (Dur-re-Mukhtār, pp. 468, vol. 2)*

Killing a Snake during Ṣalāĥ

25. Killing a snake or scorpion does not invalidate the Ṣalāĥ provided that the Muṣallī does not have to walk three steps, nor is the need

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of three strikes, otherwise the Ṣalāĥ will become invalid. *(Fatāwa-e-'Ālamgīrī, pp. 103, vol. 1)* Killing a snake or scorpion is permissible when it is passing in front of the Muṣallī and there is fear of harm; if there is no fear of harm, killing it is Makrūĥ. *(ibid)*

26. Plucking three hairs consecutively or killing three lice or beating one louse thrice – all of these acts will invalidate Ṣalāĥ. If the Muṣallī did not beat consecutively, the Ṣalāĥ will not become invalid but it would be Makrūĥ. *(Fatāwa-e-'Ālamgīrī, pp. 103, vol. 1, Ghunyaĥ, pp. 448)*

Itching in Ṣalāĥ

27. Scratching thrice in one unit (of Ṣalāĥ) will invalidate Ṣalāĥ; i.e. scratching once and then lifting hand, then scratching and lifting hand once again; it is twice-scratching. If the act of scratching is repeated for the third time, Ṣalāĥ will become invalid. Placing the hand once (at an organ) and moving it several times will be considered scratching once only. *(Fatāwa-e-'Ālamgīrī, pp. 104, vol. 1, Ghunyaĥ, pp. 448)*

Mistakes in Reciting اَللّٰہُ اَکبَر

28. While uttering Takbīrs of Intiqāl (transitions), if the word "Allāĥ" is read with a stretched الف (Alif) اٰللّٰہ (Āllāĥ) or the word اَکْبَر (Akbar) is read with a stretched الف (Alif) اٰکبر (Ākbar) or with a stretched ب (bā) اکبار (Akbār), the Ṣalāĥ will be invalid. If this mistake was committed while uttering Takbīr-e-Taḥrīmaĥ, the Ṣalāĥ would not start at all. *(Dur-re-Mukhtār, pp. 473, vol. 2)*

Most of the Mukabbirs, conveying the voice of Takbīr to those offering Ṣalāĥ at the back side, often commit these mistakes. As a result of this mispronunciation, the Ṣalāĥ of such Mukabbirs as

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well as that of those offering Ṣalāĥ following their Takbīrs becomes invalid. Therefore, one should refrain from uttering Takbīr without learning necessary rulings.

29. While doing Qirā-at or reciting Ażkār (invocations) in Ṣalāĥ, the mistake that makes the meaning Fāsid (wrong) will result in the invalidation of the Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 614, vol. 1)*

Thirty-two Makrūĥāt-e-Taḥrīmaĥ of Ṣalāĥ

1. Fidgeting with beard, body or clothes. *(Fatāwa-e-'Ālamgīrī, pp. 105, vol. 1)*

2. Folding cloth *(ibid)*, as these days, some people lift their trousers etc. from front or rear side while going down for Sajdaĥ. However, if the cloth sticks to the body, there is no harm in un-sticking it with one hand.

Hanging Shawl over Shoulders

3. Sadal, i.e. hanging cloth; for example, keeping a shawl or handkerchief on head or shoulder in such a way that its both ends are hanging. However, if one end is on a shoulder and the other is hanging, there is no harm in it.

4. These days, some people keep their handkerchief on one shoulder in such a way that its one end is hanging at their belly while the other at their back, offering Ṣalāĥ in this state is Makrūĥ-e-Taḥrīmī. *(Baĥār-e-Sharī'at, pp. 624, vol. 1)*

5. Likewise, if either of the sleeves is folded higher than a half forearm, the Ṣalāĥ will become Makrūĥ-e-Taḥrīmī. *(Dur-re-Mukhtār, pp. 490, vol. 2)*

Intense Excretory Requirement

6. Being in the intense need of urinating, defecating or breaking wind etc. If there is intensity before starting the Ṣalāĥ, starting Ṣalāĥ in

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this case is a sin provided there is sufficient time available (for Ṣalāĥ). However, if the time for Ṣalāĥ will elapse in case of making Wuḍū having urinated or defecated, offer Ṣalāĥ in the same condition. If this state occurred during Ṣalāĥ, it is Wājib to cancel Ṣalāĥ provided there is sufficient time available (for the Ṣalāĥ). If someone offered Ṣalāĥ in the same state, he would be a sinner. *(Rad-dul-Muḥtār, pp. 492, vol. 2)*

Removing Grit during Ṣalāĥ

7. It is Makrūĥ-e-Taḥrīmī to remove grit during Ṣalāĥ. *(Dur-re-Mukhtār, pp. 493, vol. 2) (Rad-dul-Muḥtār, pp. 493, vol. 2)* Ḥaḍrat Sayyidunā Jābir رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said that when he asked the beloved and blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم about touching grit during Ṣalāĥ, the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Once, and if you avoid doing so, it is better than a hundred black-eyed she-camels.' *(Ṣaḥīḥ ibn-e-Khuzaīmaĥ, pp. 52, vol. 2, Ḥadīš 897)* However, if Sajdaĥ cannot be performed according to Sunnaĥ due to grit, removing it once is allowed. Further, if any Wājib cannot be performed without removing the grit, removing it is Wājib in this case even if there is the need of removing it more than one time." *(Dur-re-Mukhtār, pp. 493, vol. 2, Rad-dul-Muḥtār, pp. 493, vol. 2)*

Cracking Knuckles

8. It is Makrūĥ-e-Taḥrīmī to crack knuckles during Ṣalāĥ. *(Dur-re-Mukhtār, pp. 493, vol. 2)* Ḥaḍrat Sayyidunā Khātim-ul-Muḥaqqiqīn Ḥaḍrat 'Allāmaĥ Ibn-e-'Abidīn Shāmī رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has mentioned a narration with the reference of Sunan-e-Ibn-e-Mājaĥ that the beloved and blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Don't crack your knuckles during Ṣalāĥ.' *(Sunan Ibn Mājah, pp. 514, vol. 1, Ḥadīš 965)* Another narration with the reference of 'Mujtaba' says that the Holy

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Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم prohibited from cracking knuckles at the time of waiting for Ṣalāĥ. One more narration says that knuckle-cracking was forbidden for the one going for offering Ṣalāĥ. On the basis of the foregoing Aḥādīš, the following three rulings were proved:

a) Cracking knuckles during Ṣalāĥ as well as Tawābi'i (connectors of) Ṣalāĥ such as is going for offering Ṣalāĥ or waiting for Ṣalāĥ is Makrūĥ-e-Taḥrīmī. *(Baĥār-e-Sharī'at, pp. 625, vol. 1)*

b) Cracking knuckles unnecessarily when not offering Ṣalāĥ (nor even during Tawābi'i Ṣalāĥ) is Makrūĥ-e-Tanzīĥī.

c) When not offering Ṣalāĥ, cracking knuckles out of a need such as giving rest to fingers is Mubāḥ. *(Rad-dul-Muḥtār, pp. 493-494, vol. 2)*

9. Tashbīk, i.e. intermixing the fingers of one hand with those of the other. *(Dur-re-Mukhtār, pp. 493, vol. 2)* The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The one proceeding to Masjid should not do Tashbīk i.e. he should not intermix both hands' fingers with each other, (as) verily, he is in Ṣalāĥ.' *(Jāmi' Tirmiżī, pp. 396, vol. 1, Ḥadīš 386)* Tashbīk is Makrūĥ-e-Taḥrīmī at the time of waiting for Ṣalāĥ as well as going for offering Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 625, vol. 1, Dur-re-Mukhtār, pp. 493, vol. 2)*

Placing Hand on Back

10. Placing hand on back during Ṣalāĥ is Makrūĥ-e-Taḥrīmī. One should not place hand on the back i.e. at the middle of both the sides without a reason even when not offering Ṣalāĥ. *(Dur-re-Mukhtār, pp. 494, vol. 2)* The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said that placing hand on back is the comfort of those who would be in Hell. *(Sharḥ-us-Sunnaĥ-lil-Baghawi, pp. 313, vol. 2, Ḥadīš 731)* In other words, it is the practice of the Jews who would be in Hell; in reality, there would

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be no comfort for those who would be in Hell." *(Baĥār-e-Sharī'at, pp. 618, vol. 1)*

Looking Towards the Sky

11. It is Makrūĥ-e-Taḥrīmī to raise the eye-sight towards the sky during Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 626, vol. 1)* The beloved and blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'How are those who raise eyes towards the sky during Ṣalāĥ; they had better refrain from it or else their eyes will be plucked.' *(Saḥīḥ Bukhārī, pp. 265, vol. 1, Ḥadīš 750)*

12. Seeing here and there by turning the face (whether completely or partially) during Ṣalāĥ is Makrūĥ-e-Taḥrīmī. Seeing here and there unnecessarily just by turning eyes without turning face is Makrūĥ-e-Tanzīĥī; and if it is rarely done out of a need, there is no harm. *(Baĥār-e-Sharī'at, pp. 626, vol. 1)*

    The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The mercy of Allāĥ remains attentive to the Muṣallī unless he sees hither and thither; when the Muṣallī turns his face, His (Allāĥ's) mercy also turns.' *(Sunan Abū Dāwūd, pp. 344, vol. 1, Ḥadīš 909)*

13. Men's keeping their forearms laid (on the ground) in Sajdaĥ. *(Dur-re-Mukhtār, pp. 496, vol. 2, Rad-dul-Muḥtār, pp. 496, vol. 2)*

Looking Towards the Muṣallī

14. To offer Ṣalāĥ facing the face of a person is Makrūĥ-e-Taḥrīmī. For the other person, it is impermissible and sin to turn face towards the Muṣallī. If someone starts offering Ṣalāĥ facing the face of a person who was beforehand sitting in that direction, the one starting Ṣalāĥ will be sinner and will be accused, otherwise, the one turning face towards a Muṣallī will be sinner and will be

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accused. *(Dur-re-Mukhtār, pp. 496-497, vol. 2)* All those who look back after the Salām of Jamā'at is performed, facing the face of the Muṣallī offering Ṣalāĥ just behind them or those who stand facing him and wait for him to perform Salām so that they could go back or those who make announcement, deliver Dars or Speech sitting or standing just in front of the Muṣallī, all should repent.

15. To cover the nose and the mouth during Ṣalāĥ. *(Dur-re-Mukhtār, pp. 511, vol. 2) (Fatāwa-e-'Ālamgīrī, pp. 106, vol. 1)*

16. Clearing throat, i.e. bringing phlegm to the mouth unnecessarily. *(Dur-re-Mukhtār, pp. 511, vol. 2)*

17. Yawning deliberately during Ṣalāĥ is Makrūĥ-e-Taḥrīmī; *(Marāqil Falāḥ, pp. 354)* but if it is spontaneous, there is no harm in it; yet it is Mustaḥab to stifle it. The beloved and blessed Prophet of Allāĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'If someone feels the need of yawning during Ṣalāĥ; he should stifle it as long as possible, because Satan enters the mouth.' *(Saḥīḥ Muslim, pp. 1597, Ḥadīš 2995)*

18. To recite the Holy Qurān in the reverse order (for example, reciting Sūraĥ-e-Laĥab in the first Rak'at and Sūraĥ- e-Nasr in the second)

19. Missing a Wājib. For example, going down for Sajdaĥ without standing erect in Qawmaĥ or going for the second Sajdaĥ without straightening the back in Jalsaĥ is Makrūĥ-e-Taḥrīmī. *(Baĥār-e-Sharī'at, pp. 629, vol. 1)* A large number of Muslims seem involved in this sin. Remember! It is Wājib to repeat all such Ṣalāĥs.

20. Reciting the Holy Qurān in any other unit of Ṣalāĥ except Qiyām. *(Baĥār-e-Sharī'at, pp. 629, vol. 1)*

21. Completing Qirā-at having bent for Rukū'. *(ibid)*

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22. Muqtadī's bending for Rukū' or going down for Sajdaĥ etc. or raising head prior to the Imām, all are Makrūĥ-e-Taḥrīmī. *(ibid)* Ḥaḍrat Sayyidunā Imām Mālik narrates via Ḥaḍrat Sayyidunā Abū Ĥuraīraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who raises and lowers his head before the Imām does, the hair of his forehead are in the hand of Satan.' *(Muwaṭṭan Imām-e-Mālik, pp. 102, vol. 1, Ḥadīš 212)* Similarly, Ḥaḍrat Sayyidunā Abū Ĥuraīraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrates that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Does the person raising his head before the Imām not fear that Allāĥ عَزَّوَجَلَّ turns his head with the head of a donkey?' *(Saḥīḥ Muslim, pp. 228, Ḥadīš 427)*

Donkey-Resembling Face

Once Ḥaḍrat Sayyidunā Imām Nawavī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی went to Damascus to listen to a Ḥadīš from a very famous person who used to teach his students keeping his face covered. Imām Nawavī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی learnt a lot from him for a long time but did not see his face. After a long time, when the Muḥaddiš (the famous person) realized that Imām Nawavī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی was very eager to acquire the knowledge of Ḥadīš, one day he unveiled his face. To Imām Nawavī's utter astonishment, the face of the Muḥaddiš was like that of a donkey. The Muḥaddiš said, 'Son! Fear from preceding the Imām during Jamā'at (i.e. lowering head for Rukū' or raising it from Rukū' or raising head from Sajdaĥ prior to Imām); when I got to know about this Ḥadīš, I considered it Mustab'ad (unauthentic) due to the unreliability of its narrators and preceded the Imām deliberately, which resulted in my face being distorted in this state that you are seeing now (i.e. my face has turned into the face of a donkey). *(Baĥār-e-Sharī'at, pp. 560, vol. 1, Mirqat-ul-Mafatih, pp. 221, vol. 3)*

23. Offering Ṣalāĥ wearing just a trousers or a Taĥband (Sarong) despite having other clothes. *(Fatāwa-e-'Ālamgīrī, pp. 106, vol. 1)*

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24. Imām's prolonging the Ṣalāĥ for an acquainted person (to value him) is Makrūĥ-e-Taḥrīmī; however, if it was aimed at helping him in joining the Ṣalāĥ, there is no harm in lengthening the Ṣalāĥ for the amount of time in which Tasbīḥ can be uttered once or twice *(Fatāwa-e-'Ālamgīrī, pp. 108, vol. 1)*.

25. Offering Ṣalāĥ on an illegally seized piece of land, or

26. On someone else's field that is used for cultivation *(Dur-re-Mukhtār, pp. 54, vol. 2)* or

27. On a ploughed farm, *(ibid)* or

28. Facing a grave (if there is nothing in between the Muṣallī and the grave). *(Fatāwa-e-'Ālamgīrī, pp. 319, vol. 5)*

29. Offering Ṣalāĥ in disbelievers' places of worship; even going there is forbidden. *(Rad-dul-Muḥtār, pp. 53, vol. 2)*

30. If a shirt's buttons were left undone in such a way that exposes the chest, the Ṣalāĥ will become Makrūĥ-e-Taḥrīmī. However, inside the shirt, if there is any other clothe that keeps the chest still covered, the Ṣalāĥ will become Makrūĥ-e-Tanzīhī. *(Baĥār-e-Sharī'at, pp. 630, vol. 1)*

Ṣalāĥ and Pictures

31. Offering Ṣalāĥ wearing such clothes that have the image of an animate being is Makrūĥ Taḥrīmī. Wearing such a dress is not permissible even when not offering Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 627, vol. 1)*

32. If the portrait of an animate being is displayed above Muṣallī's head i.e. at the ceiling, the place of Sajdaĥ, at his front, his right or left side, it is Makrūĥ-e-Taḥrīmī. If the picture is displayed at the rear side, though it is also Makrūĥ, yet it is less severe than the previous cases.

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If the picture is lying on the floor and Sajdaĥ will not be performed on it, there is no repugnance; if the portrait is of an inanimate object such as river, mountain etc., there is no harm in it.

If the portrait is so tiny that if it is put on the ground and someone sees it standing, the clear shape of facial organs will not be visible, like the portraits of the scene of the Ṭawāf of Ka'baĥ are so tiny, such portraits are not the cause of repugnance in Ṣalāĥ. *(Baĥār-e-Sharī'at, pp. 627, 628, vol. 1)* However, if the face of even single person becomes clearly visible in the picture of Ṭawāf-crowd, it will remain prohibited.

There is no harm in the pictures in which the body-organs except face such as hand, foot, back, the rear part of face are visible. Similarly, there is no harm in the picture of the face whose eyes, nose, lips etc. have all been erased.

Thirty-three Makrūĥāt-e-Tanzīhī of Ṣalāĥ

Thirty three acts are Makrūĥ-e-Tanzīhī in Ṣalāĥ:

1. Despite having other clothes, offering Ṣalāĥ wearing the labour-dress, *(Sharḥ-ul-Wiqāyaĥ, pp. 198, vol. 1)* having something in the mouth; if the thing prevents Qirā-at or, because of it, such words are uttered that are not the words of Quran, the Ṣalāĥ will become invalid. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 496, vol. 2)*

2. Offering Ṣalāĥ with bare-head out of laziness; *(Dur-re-Mukhtār, pp. 491, vol. 2)* if cap or turban fell from the head during Ṣalāĥ, it is preferable to pick it up, provided 'Amal-e-Kašīr is not needed, otherwise, Ṣalāĥ will become invalid. If there is a need of picking it up again and again, leave it. If not picking up is aimed at attaining Khushū' and Khuḍū' [Humility of body & heart], then not picking up is better. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 491, vol. 2)* If someone

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is offering Ṣalāĥ bare-headed or his cap has fallen, the other person should not place his cap onto his head.

3. In Rukū' or Sajdaĥ, uttering Tasbīḥ less than three times unnecessarily. [if time is about to elapse (for Ṣalāĥ) or train is about to depart, then it doesn't matter. If the Imām has raised his head (from Rukū' or Sajdaĥ) before the Muqtadī utters Tasbīḥ thrice, the Muqtadī should follow the Imām]. *(Baĥār-e-Sharī'at, pp. 630, vol. 1)*

4. Removing dust or grass from forehead during Ṣalāĥ. However, if dust or grass distracts attention from Ṣalāĥ, there is no harm in removing it. *('Alamgīrī, pp. 105 vol. 1)*

5. Turning fingers from Qiblaĥ in Sajdaĥ etc. *('Alamgīrī, pp. 108 etc. vol. 1)*

6. Man's making his thigh touch his belly in Sajdaĥ. *('Alamgīrī, pp. 109, vol. 1)*

7. Replying to Salām during Ṣalāĥ with the gesture of hand or nod of head; *(Dur-re-Mukhtār, pp. 497, vol. 2)* replying to Salām verbally will nullify the Ṣalāĥ. *('Alamgīrī, pp. 98, vol. 1)*

8. Sitting in cross-legged position during Ṣalāĥ without a reason. *(Dur-re-Mukhtār, pp. 48, vol. 2)*

9. Stretching (as one does having woken up from sleep).

10. Deliberately coughing or clearing throat, if there is a natural need of doing so, there is no harm. *(Baĥār-e-Sharī'at, pp. 633, vol. 1, 'Alamgiri, pp. 107, vol. 1)*

11. While going down for Sajdaĥ, placing hands on the ground before placing knees without any reason. *(Munya-tul-Muṣallī, pp. 340)*

12. Lifting knees before lifting hands without any reason when standing. *(ibid)*

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13. Keeping head higher or lower than back in Rukū'. *(ibid, pp. 349)*

14. Uttering Šanā, Ta'aw-wuż, Tasmiyaĥ and Āmīn loudly in Ṣalāĥ. *(Ghunyaĥ, pp. 352, 'Alamgīrī, pp. 107, vol. 1)*

15. Leaning against a wall etc. without any reason. *(Ghunyaĥ, 353)*

16. Not placing hands on knees in Rukū', and

17. Not placing hands on the ground in Sajdaĥ. *('Alamgīrī, pp. 109, vol. 1)*

18. Swaying from side to side. [However, Tarāwuḥ, i.e. sometimes applying weight on right foot and sometimes applying weight on left foot, is Sunnaĥ. *(Fatāwā Raḍawiyyah (Jad īd), pp. 389, vol. 7, Baĥār-e-Sharī'at, pp. 634, vol. 1)*] It is Mustaḥab to apply weight on right side when going down for Sajdaĥ and on the left side when standing from Sajdaĥ. *('Alamgīrī, pp. 108, vol. 1)*

19. Closing eyes in Ṣalāĥ; however, if closing eyes brings about Khushū' (humility), it is preferable. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 499, vol. 2)*

20. Offering Ṣalāĥ in front of burning fire. If a fire-torch or a lamp is in front of the Muṣallī, there is no harm. *('Alamgīrī, pp. 108, vol. 1)*

21. Offering Ṣalāĥ in front of such a thing that distracts attention from Ṣalāĥ; for instance, ornaments or games etc. *(Baĥār-e-Sharī'at, pp. 636, vol. 1)*

22. Running for Ṣalāĥ. *(Rad-dul-Muḥtār, pp. 513, vol. 2)*

Offering Ṣalāĥ at the following places is also Makrūĥ-e-Tanzīĥī.

23. At a public path.

24. At a rubbish dump

25. In a slaughter house where animals are slaughtered

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26. In a stable i.e. the place where horses are kept
27. In a bathroom
28. On a cattle farm especially where camels are kept
29. On the roof of a toilet or
30. In a desert without a Sutraĥ (provided there is a possibility of people passing across the front of the Muṣallī). *(Dur-re-Mukhtār, pp. 52, 54, vol. 2) (Baĥār-e-Sharī'at, pp. 636, 637, vol. 1)*
31. Swatting a fly or mosquito with hand without any reason. *('Alamgīrī, pp. 109, vol. 1)* (If a louse or mosquito harms the Muṣallī, there is no harm in killing it provided 'Amal-e-Kašīr is avoided). *(Ghunyaĥ, pp. 353, Baĥār-e-Sharī'at, pp. 635, vol. 1)*
32. Any such 'Amal-e-Qalīl that is beneficial for the Muṣallī (rectifies Ṣalāĥ) is permissible, whereas the one that is not beneficial (does not rectify Ṣalāĥ) is Makrūĥ. *('Alamgīrī, pp. 105, vol. 1)*
33. Offering Ṣalāĥ wearing clothes with their stitched-side out; or hanging such clothing over body. *(Fatāwā-e-Razavīyyaĥ, V7, P358-360, Fatāwā-e-Aĥl-e-Sunnat)*

How is it to Offer Ṣalāĥ wearing a Half Sleeved Shirt?

Despite having other clothes, offering Ṣalāĥ wearing a half-sleeved shirt is Makrūĥ-e-Tanzīhī. Ḥaḍrat Ṣadrush-Sharī'aĥ, Muftī Muḥammad Amjad 'Alī A'ẓamī عَلَيْهِ رَحْمَةُ اللهِ القَوِيّ says, 'Offering Ṣalāĥ wearing a half-sleeved shirt or a vest despite having other clothes is Makrūĥ-e-Tanzīhī; if there are no other clothes, there is no repugnance.' *(Fatāwā-e-Amjadiyyaĥ, pp. 193, vol. 1)*

Muftī-e-A'ẓam Pakistan Ḥaḍrat Qiblaĥ Muftī Waqār-ud-dīn Qādirī Raḍavī عَلَيْهِ رَحْمَةُ اللهِ القَوِيّ says, 'A half-sleeved shirt is assumed as labour-

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clothes (and a person, in labour-clothes, normally hesitates in coming in front of the nobility). Therefore, the one who hesitates to come in front of others in the labour-clothes, his Ṣalāĥ will become Makrūĥ-e-Tanzīhī whereas the one who does not hesitate to do so, his Ṣalāĥ will not become Makrūĥ-e-Tanzīhī. *(Waqār-ul-Fatāwā, vol. 2, pp. 246)*

The Excellence of Last two Nafl of Ẓuĥar

It is Mustaḥab to offer four Rak'at as a blessed Ḥadīš says, 'Allāĥ عَزَّوَجَلَّ will render fire Ḥarām for the one regularly offering four (Rak'at) before and four (Rak'at) after Ẓuĥar.' *(Jāmi' Tirmizī, pp. 436, vol. 1, Ḥadīš 428)* Commenting on the foregoing Ḥadīš, Imām Ṭaḥṭāvī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيّ says that such a person would not enter fire at all, his sins would be deleted and Allāĥ عَزَّوَجَلَّ would make the one whose rights he may have violated pleased with him. Or the Ḥadīš implies that Allāĥ عَزَّوَجَلَّ will enable him to perform such deeds which will not lead to punishment. *(Ḥāshiya-tut-Ṭaḥṭāvī ala Dur-re-Mukhtār, pp. 284, vol. 1)* Ḥaḍrat 'Allāmaĥ Shāmī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيّ says, 'There is a glad-tiding for him (the one offering two Nawāfil of Ẓuĥar) that he would die with faith and would not enter the Hell.' *(Rad-dul-Muḥtār, pp. 547, vol. 2)*

Dear Islamic brothers! اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! We offer ten Rak'at of Ẓuĥar Ṣalāĥ daily; if we offer two more Rak'at Nafl Ṣalāĥ at the end, completing twelve Rak'at in connection with the sacred number of twelfth of Rabī'-un-Nūr, it would not take much time. Make the intention of offering two Nafl regularly.

Imāmat

There are six pre-conditions of Imāmat for leading those who are not disabled, i.e. leading those who do not have Shar'ī disability. The pre-conditions include:

1. Being a Muslim with correct Islamic beliefs
2. Being an adult
3. Being Sane
4. Being male
5. Being correct in recitation of the Holy Qurān
6. Not being disabled. *(Nūr-ul-Iidah, pp. 73, Baĥār-e-Sharī'at, pp. 560, vol. 1)*

Conditions of Following an Imām

1. Intention
2. Doing Iqtidā (act of following an Imām) and making its intention at the time of Taḥrīmaĥ. The intention can be made before the Taḥrīmaĥ as well provided no such irrelevant act that separates the intention and Taḥrīmaĥ is done.
3. The Imām as well as Muqtadī's being in the same place
4. The Ṣalāĥ of both (the Imām as well as the Muqtadī) has to be the same or Muqtadī's Ṣalāĥ has to be inclusive in Imām's Ṣalāĥ.
5. According to Muqtadī's school of thought, Imām's Ṣalāĥ's being valid
6. The Imām as well as Muqtadī's considering the Ṣalāĥ valid
7. A woman's not standing next to a man (Subject to certain conditions).
8. Muqtadī's not being ahead of the Imām
9. (Muqtadī's) Being aware of Imām's Intiqālāt (transitions)
10. Muqtadī's knowing that the Imām is a resident or a traveller
11. Muqtadī's participating in performing the units of Ṣalāĥ

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12. Muqtadī's being equivalent or inferior as compared to Imām in performing units of Ṣalāĥ

13. Similarly, Muqtadī's not being superior to Imām in attributes (of Ṣalāĥ). *(Rad-dul-Muḥtār, pp. 338, vol. 2) (Baĥār-e-Sharī'at, pp. 562, vol. 1)*

The Imām should make the Following Announcement after Iqāmat

Straighten the Ṣaf (row) by positioning your heels, necks and shoulders in the same alignment. Leaving space between two men is a sin. Making the shoulders touch with others' is Wājib. Straightening the Ṣaf is Wājib. Unless the front Ṣaf is complete up to its ends, deliberately starting Ṣalāĥ at a rear Ṣaf is the abandonment of a Wājib, Ḥarām and a sin. Do not let minors (aged less than 15 years) stand in the Ṣafs, nor ask them to stand at the corners of the Ṣaf; the Ṣaf for minors should be made at the end. (For detailed information refer to Fatāwā-e-Razavīyyaĥ, vol. 7, pp. 219 to 225, Razā Foundation Lahore)

Jamā'at (Congregational Prayer)

It is Wājib for a sane, adult, free and capable person to attend the primary Jamā'at of the Masjid. The one missing Jamā'at even once without a valid reason is a sinner and deserving of punishment. If he abandons Jamā'at many times, he is a transgressor and unqualified to give evidence and he will be punished severely. If his neighbours remain silent (did not adopt any strategy to reform him) they will also be sinners. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 340, vol. 2, Ghunyaĥ, 508)*

Some of the Honourable Scholars رَحِمَهُمُ اللهُ تَعَالٰی say that the one waiting for the Iqāmat staying at home having heard the Ażān is a sinner and his evidence will not be accepted. *(Fatāwā Raḍawiyyah (Jad īd), pp. 102, vol. 7)*

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Twenty Valid Reasons for Missing Jamā'at

1. The patient having difficulty in getting to the Masjid.
2. A disabled person
3. The one whose leg has been cut
4. A paralysed person
5. The one who is too old to get to the Masjid.
6. A blind person, even if there is someone who can take the blind person to the Masjid by holding his hand.
7. Heavy rain
8. Too much mud (that is an obstruction for the Muṣallī to get to the Masjid).
9. Chilly weather
10. Extreme darkness
11. Tornado
12. Fear of the loss of possessions or food
13. Fear of a creditor and he is not in a position to pay back
14. Fear of an oppressor
15. Intense need of defecating
16. Urinating or
17. Breaking wind
18. Presence of food (with a desire of eating).
19. Fear of the departure of caravan
20. Looking after a patient who will be distressed and confused if the attendant goes to offer Ṣalāĥ with Jamā'at.

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All these are the valid reasons for not attending the Jamā'at. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, pp. 347, 349, vol. 2)*

Fear of Losing Faith at the Time of Death

It is not allowed at all to miss the primary Jamā'at of Farḍ Ṣalāĥ held in Masjid on account of attending Iftār-dinner, ceremonies, Niyāz (meal served to send Šawāb to the saints) and Na'at-reciting etc. In case of holding the Jamā'at of Tarāwīḥ at home or in a hall or a bungalow, It is Wājib to offer the Farḍ-Rak'at (of 'Ishā Ṣalāĥ) with the primary Jamā'at in the Masjid first if there is a Masjid in the vicinity. Those not offering Farḍ Ṣalāĥ with the primary Jamā'at held in Masjid without a Shar'ī exemption despite having capability should fear. There is an alarming saying of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'The one liking to meet Allāĥ عَزَّوَجَلَّ in the state of being a Muslim tomorrow (the Judgement Day) should regularly offer these five Ṣalāĥ with Jamā'at at the place where the Ażān is uttered, for Allāĥ has rendered Sunan-e-Ĥudā as Mashrū' for your Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and Ṣalāĥ with Jamā'at is also one of the Sunan-e-Ĥudā. If you give up your Prophet's Sunnaĥ, you will deviate from the right path.' *(Saḥīḥ Muslim, pp. 328, Ḥadīš 654)* The foregoing Ḥadīš indicates that the one offering Ṣalāĥ with the primary Jamā'at (of the Masjid) regularly will have a good end (die with faith) whereas the one abandoning the primary Jamā'at of the Masjid without a Shar'ī exemption is in the danger of dying in the state of Kufr (disbelief).

Yā Rab عَزَّوَجَلَّ of Muṣṭafā صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Grant us the privilege of regularly offering five-time daily Ṣalāĥ with the Takbīr-e-Aulā of the primary Jamā'at in the first Ṣaf of the Masjid.

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Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'The one who recites Ṣalāt upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.'

(Majma'-uz-Zawāid lil-Ĥayshamī, vol. 10, pp. 163, Ḥadīš 17022)

Nine Madanī Pearls about Ṣalāĥ of Witr

1. Witr Ṣalāĥ is Wājib.
2. If Witr Ṣalāĥ is missed, it is mandatory to offer it as Qaḍā.

(Fatāwā-e-'Ālamgīrī, pp. 111, vol. 1)

3. The time for Witr begins after the offering of the Farḍ of 'Ishā and remains up to Ṣubḥ-e-Ṣādiq (dawn).

(Marāqil falāḥ ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī, P178)

4. The one who can get up at night having slept, it is preferable for him to offer Taĥajjud (first) and then Witr Ṣalāĥ in the later part of the night having woken up from sleep.
5. The Witr Ṣalāĥ consists of three Rak'āt. *(Dur-re-Mukhtār, pp. 532, vol. 2)*
6. The first Qa'daĥ is Wājib; recite only TashaĤhud and then stand up (for the third Rak'at).
7. In the third Rak'at, it is Wājib to utter the Takbīr-e-Qunūt after the Qirā-at. *(Baĥār-e-Sharī'at, pp. 521, vol. 1)*
8. Just like Takbīr-e-Taḥrīmaĥ, raise the hands up to ears first and then utter اَللّٰهُ اَكْبَر (for Takbīr-e-Qunūt).
9. Then fold hands and recite Du'ā-e-Qunūt.

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Du’ā-e-Qunūt

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ ط وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۝

O Allāĥ عَزَّوَجَلَّ! We seek Your help and we seek forgiveness from You and we have belief in You and we have trust in You and we glorify You and we are grateful to You and we are not ungrateful to You and we abandon and stay away from anyone who disobeys You. Yā Allāĥ عَزَّوَجَلَّ! It is only You we worship and for only You we offer Ṣalāĥ and perform Sajdaĥ and it is You we run towards and we come in attendance to serve You and seek Your mercy and we fear torment from You; indeed Your torment is about to arrest the non-believers.

10. Reciting Durūd Sharīf after Du’ā-e-Qunūt is preferable.

(Baĥār-e-Sharī’at, pp. 655, vol. 1) (Dur-re-Mukhtār, pp. 534, vol. 2)

11. Those who cannot recite Du’ā-e-Qunūt may recite:

(اَللّٰهُمَّ) رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً

وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

(O Allah عَزَّوَجَلَّ) Our Lord! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire.

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Or they can recite this اَللّٰھُمَّ اغْفِرْلِیْ (Yā Allāĥ عَزَّوَجَلَّ! Forgive me). *(Ghunya, pp. 418)*

12. If someone forgot to recite Du'ā-e-Qunūt and bent for Rukū', he should not return to Qiyām; instead, he has to do Sajda-e-Saĥw. *('Alamgīrī, vol. 1, pp. 111, 128)*

13. In case of offering Witr with Jamā'at (as usually offered in Ramaḍān), if the Imām bends for Rukū' before the Muqtadī finishes Du'ā-e-Qunūt, the Muqtadī should also bend for Rukū' following the Imām (without completing his Du'ā-e-Qunūt). *('Alamgīrī, vol. 1, pp. 111 – Rad-dul-Muḥtār, vol. 2, pp. 540)*

Sajda-e-Saĥw

1. If any Wājib act of Ṣalāĥ is forgetfully missed or any Wājib or Farḍ act is forgetfully delayed, Sajda-e-Saĥw becomes Wājib. *(Dur-re-Mukhtār, pp. 655, vol. 2)*

2. If the Sajda-e-Saĥw that had become Wājib was not performed, it is now Wājib to repeat the whole Ṣalāĥ. *(ibid)*

3. If a Wājib was deliberately missed, Sajda-e-Saĥw would not be sufficient; it is Wājib to repeat Ṣalāĥ in this case. *(ibid)*

4. In case of missing such a Wājib that does not pertain to the Wājibāt of Ṣalāĥ; instead, it pertains to such Wājibāt that are out of Ṣalāĥ, Sajda-e-Saĥw will not be Wājib. For example, recitation of the Holy Qurān in the reverse order is the abandonment of a Wājib and a sin but it doesn't pertain to the Wājibāt of Ṣalāĥ; instead, it pertains to the Wājibāt of the recitation of the Holy Qurān. Therefore, Sajda-e-Saĥw is not needed (but one has to repent). *(Rad-dul-Muḥtār, pp. 655, vol. 2)*

5. Missing a Farḍ results in the invalidation of Ṣalāĥ and Sajda-e-Saĥw cannot make up for it; therefore, the Ṣalāĥ must be offered again. *(ibid, Ghunyaĥ, pp. 455)*

6. Sajda-e-Saĥw does not become Wājib in case of missing a Sunnaĥ or Mustaḥabbāt like Šanā, Ta'aw-wuż, Tasmiyaĥ, Āmīn, Takbīrs of Intiqālāt or Tasbīḥāt. Ṣalāĥ would be valid. *(ibid)* However, repeating such a Ṣalāĥ is Mustaḥab whether the Sunnaĥ etc. was missed forgetfully or deliberately. *(Baĥār-e-Sharī'at, pp. 709, vol. 1)*

7. Even if 10 Wājibāt were missed in Ṣalāĥ, only two Sujūd of Saĥw are sufficient. *(Rad-dul-Muḥtār, vol. 2, pp. 655, Baĥār-e-Sharī'at, pp. 710, vol. 1)*

8. In case of forgetting to maintain Ta'dīl-e-Arkān (e.g. standing erect after Rukū' or sitting straight between two Sujūd for the amount of time in which سُبْحٰنَ اللہ can once be uttered), Sajda-e-Saĥw will become Wājib. *('Alamgīrī, vol. 1, pp. 127)*

9. In case of forgetting to recite Du'ā-e-Qunūt or utter Takbīr-e-Qunūt, Sajda-e-Saĥw will become Wājib. *(ibid, pp. 128)*

10. If the amount of time in which سُبْحٰنَ اللہ can be uttered thrice elapsed during Qirā-at etc. out of thinking, Sajda-e-Saĥw would become Wājib. *(Rad-dul-Muḥtār, pp. 677, vol. 2)*

11. Reciting اَلتَّحِیَّاتُ even after performing Sajda-e-Saĥw is Wājib *('Alamgīrī, pp. 125, vol. 1)*; perform Salām after reciting اَلتَّحِیَّاتُ. It is better to recite Durūd Sharīf as well in both sittings (i.e. before and after the Sajda-e-Saĥw).

12. If the Imām did Saĥw (mistake out of forgetfulness) and performed Sajda-e-Saĥw on that account, Sajda-e-Saĥw is Wājib for the Muqtadī as well. *(Rad-dul-Muḥtār, pp. 658, vol. 2)*

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13. If a Muqtadī did Saĥw during Iqtidā, Sajda-e-Saĥw is not Wājib for him. It is not needed to repeat the Ṣalāĥ either. *(Baĥār-e-Sharī'at, pp. 715, vol. 1)*

Very Important Ruling

Many Islamic brothers ruin their Ṣalāĥ due to unawareness of the following ruling, so read it very carefully.

14. It is not permissible for a Masbūq (the one joining the Jamā'at having missed one or more Rak'at) to perform Salām with the Imām; if he does so deliberately, his Ṣalāĥ will become invalid. If he immediately performs Salām with the Imām without any pause out of forgetfulness, though there is no harm in doing so, it is a very rare case. If he performs Salām forgetfully even a moment after the Imām's Salām, he has to stand up, complete his remaining Ṣalāĥ and perform Sajda-e-Saĥw at the end. *(Baĥār-e-Sharī'at, pp. 713, vol. 1, Fatāwā-e-Razavīyyaĥ, pp. 238, vol. 7, Durr-e-Mukhtār, pp. 659, vol. 2)*

15. If the Imām had already done Saĥw before the Masbūq joined the Jamā'at, the Masbūq still has to perform Sajda-e-Saĥw with the Imām. If he did not perform Sajda-e-Saĥw with the Imām and stands up to offer his remaining Ṣalāĥ, he has to perform Sajda-e-Saĥw at the end. If the Masbūq also did Saĥw while offering his missed Rak'at, only last two Sujūd of Saĥw will be sufficient for the Saĥw of the Imām as well as that of the Masbūq. *('Alamgīrī, vol. 1, pp. 128, Rad-dul-Muḥtār, pp. 659, vol. 2)*

16. In case of reciting اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ after Tashaĥĥud in the first Qa'daĥ, Sajda-e-Saĥw will become Wājib, not because of the recitation of Durūd Sharīf, but because of delay in the Qiyām of the third Rak'at; therefore, if someone remained silent for the same

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amount of time, Sajda-e-Saĥw would still become Wājib. *(Baĥār-e-Sharī'at, pp. 713, vol. 1, Durr-e-Mukhtār, Rad-dul- Muḥtār, pp. 657, vol. 2)*

A Parable

Ḥaḍrat Sayyidunā Imām Abū Ḥanīfaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ beheld the Exalted Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in dream. The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked him, "Why did you declare Sajda-e-Saĥw Wājib for the reciter of Durūd Sharīf?" He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ humbly replied, "(I did so) because he recited it forgetfully (in the state of heedlessness)." The blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم liked this answer. *(ibid)*

17. In case of missing any part of Tashaĥĥud in any Qa'daĥ (sitting), Sajda-e-Saĥw will become Wājib whether the Ṣalāĥ is Nafl or Farḍ. *('Alamgīrī, vol. 1, pp. 127)*

Method of Sajda-e-Saĥw

Recite اَلتَّحِیَّاتُ (reciting Durūd Sharīf after اَلتَّحِیَّاتُ is preferable), perform Salām turning head towards the right side and perform two Sujūd. Then, recite اَلتَّحِیَّاتُ, Durūd Sharīf and Du'ā, and perform Salām (towards both the sides).

If Sajda-e-Saĥw is Missed, Then...?

If someone was to perform Sajda-e-Saĥw but he performs Salām forgetfully (without performing Sajda-e-Saĥw), he can perform Sajda-e-Saĥw as long as he has not exited the Masjid. In case of being in a ground, he can perform Sajda-e-Saĥw as long as he has not got out of Ṣaf's or has not passed ahead of the place of Sajdaĥ. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 674)* However, if any act that negates the Binā (rejoining, resumption) of Ṣalāĥ (e.g. speaking) and invalidates the Ṣalāĥ

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is found after the Salām, Sajda-e-Saĥw can no longer be performed. *('Alamgīrī, pp. 125, vol. 1, Rad-dul-Muḥtār, vol. 2, pp. 654)*

Sajda-e-Tilāwat and Satan's Trouble

The Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Whenever someone recites an Āyaĥ of Sajdaĥ and performs Sajdaĥ, Satan moves away and says weeping, "I'm doomed! The son of Adam was commanded to perform Sajdaĥ which he did; there is Heaven for him; I was (also) commanded but I refused; there is Hell for me." *(Saḥīḥ Muslim, pp. 56, Ḥadīš 81)*

اِنْ شَآءَاللّٰه عَزَّوَجَلَّ Every Desire will be Fulfilled

For the accomplishment of a desire, if someone recites all fourteen Āyaĥs of Sajdaĥ and performs Sujūd, Allāĥ عَزَّوَجَلَّ will fulfil his desire. One can recite each Āyaĥ and perform its Sajdaĥ separately or recite all fourteen Ayaĥs together and perform fourteen Sujūd at the end. *(Durr-e-Mukhtār, pp. 719, vol. 2, Ghunyaĥ, pp. 507 & others)*

Eight Madanī Pearls Regarding Sajda-e-Tilāwat

1. Sajda-e-Tilāwat becomes Wājib on reciting or listening to an Āyaĥ of Sajdaĥ. In case of reciting an Āyaĥ of Sajdaĥ, Sajda-e-Tilāwat will become Wājib if the voice of the reciter is loud enough for him to hear provided there is no obstruction in his listening. Deliberate hearing is not necessary for the hearer; Sajdaĥ will become Wājib even if he hears unintentionally. *(Baĥār-e-Sharī'at, pp. 728, vol. 1, 'Alamgīrī, vol. 1, pp. 132)*

2. Sajdaĥ will become Wājib in case of reading or hearing even the translation of an Āyaĥ (of Sajdaĥ) in any language regardless of whether or not the hearer comprehended that it was the translation of an Āyaĥ of Sajdaĥ. However, if he was unaware, it is necessary

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that he may have been told that it was the translation of an Āyaĥ of Sajdaĥ. If the Āyaĥ of Sajdaĥ was recited, it is not necessary to tell the listener that it is the Āyaĥ of Sajdaĥ. *('Alamgīrī, vol. 1, pp. 133)*

3. While the recitation of the complete Āyaĥ is necessary for Sajda-e-Tilāwat to become Wājib, according to some scholars of the later age, it will become Wājib even if just the root-word of Sajdaĥ (سجدہ) along with its preceding or succeeding word is recited; therefore, it is safer to perform Sajda-e-Tilāwat in both cases. *(Fatāwā-e-Razavīyyaĥ, vol. 8, pp. 229-233,)*

4. In case of reciting an Āyaĥ of Sajdaĥ when not offering Ṣalāĥ, although it is not Wājib to perform immediate Sajdaĥ, delaying the Sajdaĥ is Makrūĥ-e-Tanzīĥī provided the reciter has Wuḍū. *(Dur-re-Mukhtār, pp. 703, vol. 2)*

5. In case of reciting an Āyaĥ of Sajdaĥ in Ṣalāĥ, it is Wājib to perform Sajdaĥ instantly. If the Muṣallī delayed the Sajdaĥ (i.e. if he recited more than three Ayaĥs) he would be a sinner, and as long as he is in Ṣalāĥ or has not done any such act contrary to Ṣalāĥ after the Salām, he should perform Sajda-e-Tilāwat and then Sajdaĥ-e-Saĥw subsequently. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 704)*

Beware! Be Alert!

6. Even if someone is not participating in Tarāwīḥ or Shabīnaĥ in Ramaḍān or he is offering his own Ṣalāĥ individually, Sajda-e-Tilāwat will still become Wājib for him in case of listening to an Āyaĥ of Sajdaĥ (recited during Tarāwīḥ or Shabīnaĥ). Similarly, Sajda-e-Tilāwat will become Wājib in case of listening to an Āyaĥ of Sajdaĥ even from a disbeliever or a minor. Furthermore, having become adult, if someone has not yet performed Sajdaĥs despite

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hearing Ayaĥs of Sajdaĥ, he has to make a conservative calculation on safer side as to how many Sajdaĥs he may not have performed to date and then perform Sajdaĥs accordingly in the state of Wuḍū.

Method of Sajda-e-Tilāwat

7. Go down for Sajdaĥ uttering اَللّٰہُ اَکْبَرْ from standing position and utter سُبْحٰنَ رَبِّیَ الْاَعْلٰی (in Sajdaĥ) at least thrice. Then, stand up uttering اَللّٰہُ اَکْبَرْ. Uttering اَللّٰہُ اَکْبَرْ while going down for Sajdaĥ as well as standing from Sajdaĥ is a Sunnaĥ whereas both Qiyāms, i.e. going down for Sajdaĥ from standing position and standing from Sajdaĥ are Mustaḥab. *(Baĥār-e-Sharī'at, pp. 731, vol. 1)*

8. Sajda-e-Tilāwat does not require raising hands at the time of uttering اَللّٰہُ اَکْبَرْ. Similarly, neither Tashaĥĥudis recited nor Salām is performed for Sajda-e-Tilāwat. *(Tanvīr-ul-Abṣār, vol. 2, pp. 700)*

Sajda-e-Shukr

It is desirable to perform Sajda-e-Shukr on getting any favour such as birth of a baby, attainment of wealth, turning up of a lost thing, curing of a patient, returning of a traveller and the like. Its method is exactly the same as that of Sajda-e-Tilāwat. *('Alamgīrī, vol. 1, pp. 136, Rad-dul-Muḥtār, pp. 720, vol. 2)*

Likewise, it is an act of Šawāb to perform Sajda-e-Shukr on hearing any good news or getting any favour such as the confirmation of visa to Madīnaĥ, someone's becoming prepared to travel with Dawat-e-Islami's Madanī Qāfilaĥ as a result of your successful individual effort, beholding a practising Sunnī scholar, having a blessed dream, a religious student's passing an exam, getting rid of a calamity, the death of an enemy of Islam etc.

Passing across the front of a Muṣallī is a Grave Sin

1. The beloved and blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "If any one knew what (harm) lies in passing across the front of his brother offering Ṣalāĥ, he would stand for 100 years rather than taking that single step." *(Sunan ibn-e-Mājaĥ, vol. 1, pp. 506, Ḥadīš 946)*

2. Ḥaḍrat Sayyidunā Imām Mālik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrates that Ḥaḍrat Sayyidunā Ka'b-ul-Aḥbār رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said, "If the person passing across the front of Muṣallī knew what sin lies in this, he would prefer subsidence into the earth rather than passing." *(Muwaṭṭan Imām Mālik, vol. 1, pp. 154, Ḥadīš 371)*

   Though the one passing across the front of Muṣallī is a sinner, it does not have any effect on the Ṣalāĥ of that Muṣallī. *(Fatāwā-e-Razavīyyaĥ, vol. 7, pp. 254)*

Fifteen Rulings about Passing across the front of a Muṣallī

1. In a ground or a big Masjid, it is impermissible to pass through from the place of feet of Muṣallī to Mawḍa'-e-Sujūd. Mawḍa'-e-Sujūd means the area up to which sight spreads when eye sight is fixed at the spot of Sajdaĥ in the state of Qiyām. It is not permissible to pass through from the place of feet (of Muṣallī) up to Mawḍa'-e-Sujūd. *('Alamgīrī, pp. 104, vol. 1, Dur-re-Mukhtār, vol. 2, pp. 479)* An approximate distance of Mawḍa'-e-Sujūd is three yards from feet (towards Qiblaĥ). In other words, the distance of three yards from feet is the area up to which sight spreads and therefore, in a ground, there is no harm in passing beyond this distance. *(Qānūn-e-Sharī'at, Part. 1, pp. 114)*

2. In a small Masjid or home, if there is no Sutraĥ in front of Muṣallī, it is not permissible to pass through from the place of his feet up to the wall towards Qiblaĥ. *('Alamgīrī, vol. 1, pp. 104)*

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3. If there is a Sutraĥ in front of Muṣallī, there is no harm in passing beyond the Sutraĥ. *(ibid)*

4. The height of Sutraĥ should at least be equal to that of a half arm (almost a half yard) and the thickness of Sutraĥ should at least be equal to that of a finger. *(Dur-re-Mukhtār, pp. 484, vol. 2)*

5. Imām's Sutraĥ is the Sutraĥ for the Muqtadī as well. In other words, if there is a Sutraĥ in front of the Imām and somebody passes across the front of the Muqtadī, the passing person will not be a sinner. *(Rad-dul-Muḥtār, vol. 2, pp. 487)*

6. A tree, man or animal can serve as a Sutraĥ. *(Ghunyaĥ, pp. 367)*

7. If a man serves as a Sutraĥ, it is necessary that his back faces the front of Muṣallī. *(Baĥār-e-Sharī'at, pp. 616, vol. 1)* (if somebody faces the face of Muṣallī, he will be accused, there is no blame on Muṣallī in this case. Therefore, an Imām has also to be careful while turning round and looking back having performed the Salām; if the Imām faces the front of the one offering his remaining Ṣalāĥ, he will be a sinner.)

8. If a person is passing across the front of Muṣallī and another person passes along with him at the same pace using him as Sutraĥ, the first person will be a sinner and he will automatically become Sutraĥ for the second person. *('Alamgīrī, vol. 1, pp. 104)*

9. During Ṣalāĥ with Jamā'at, if someone starts offering Ṣalāĥ at a rear Ṣaf in spite of vacancy at the Ṣaf ahead, the newcomer can go ahead crossing above the neck of the person offering Ṣalāĥ at the rear Ṣaf, as he himself lost his dignity. *(Dur-re-Mukhtār, pp. 483, vol. 2)*

10. If someone is offering Ṣalāĥ at so high place that the body-parts of the passing person are not in front of Muṣallī, the passing person is not a sinner. *(Baĥār-e-Sharī'at, pp. 615, vol. 1)*

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11. If two persons want to pass across the front of Muṣallī, there is a particular method for doing so. One of them should stand making his back face the front of Muṣallī, now the other person should pass using the standing person as a Sutraĥ. Then, the other who has already passed should stand behind the back of the standing person in the position that his back faces the front of Muṣallī. Now, the first person should pass and the other person should return to the side where he had come from. *(‘Alamgīrī, pp. 104, vol. 1, Rad-dul-Muḥtār, pp. 483, vol. 2)*

12. If a person is about to pass across the front of Muṣallī, the Muṣallī is allowed to prevent him from passing by uttering سُبْحٰنَ اللہ, or doing Qirā-at loudly or with the gesture of hand, head or eye but more than these acts is not allowed; for example, grabbing and jerking the clothes or beating is not allowed and, in case of ‘Amal-e-Kašīr, his Ṣalāĥ will become invalid. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 485)*

13. Doing both, Tasbīḥ and gesture simultaneously, is Makrūĥ. *(Durr-e-Mukhtār, vol. 2, pp. 486)*

14. If a person passes across the front of a woman (offering Ṣalāĥ), she should prevent by Taṣfiq i.e. hitting the back of her left hand with the fingers of her right hand. If a man did Taṣfiq and a woman uttered Tasbīḥ, the Ṣalāĥ would not become invalid, but it is in contradiction with Sunnaĥ. *(ibid)*

15. The one doing Ṭawāf is allowed to pass across the front of Muṣallī. *(Rad-dul-Muḥtār, vol. 2, pp. 482)*

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Traveller's Salah*

Please read this booklet completely. You will realize its benefits, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'When the day of Thursday comes, Allah عَزَّوَجَلَّ sends angels who have papers made of silver and pens made of gold. They write [the name of] one who recites Ṣalāt on me in abundance on the day of Thursday and the night of Friday.'
(Tārīkh Damishq li Ibn 'Asākir, vol. 47, pp. 142)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Allah عَزَّوَجَلَّ says in verse 101 of Sūraĥ An-Nisā:

وَاِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ ۖ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا ؕ اِنَّ الْكٰفِرِيْنَ كَانُوْا لَكُمْ عَدُوًّا مُّبِيْنًا ﴿۱۰۱﴾

And when you travel in the land, it is no sin for you to shorten some of your (obligatory) prayers; if you fear that disbelievers may cause you harm; undoubtedly the disbelievers are open enemies to you.

[Kanz-ul-Īmān (Translation of Quran)] (Part 5, Sūraĥ An-Nisā, verse 101)

* According to Ḥanafī Jurisprudence

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Ṣadr-ul-Afāḍil, ‘Allāmaĥ Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْہَادِی has stated: Fear of [harm from] non-Muslims is not a condition to do Qaṣr (i.e. shortening Ṣalāĥ). Sayyidunā Ya’lā Bin Umayyaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked Sayyidunā ‘Umar Fārūq-e-A’ẓam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, ‘We are living in peace, then why do we do Qaṣr [i.e. shorten our Ṣalāĥ]?’ He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied, ‘I also wondered about it, and humbly asked the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم the same question. The Revered and Renowned Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, ‘This is a Ṣadaqaĥ for you from Allah عَزَّوَجَلَّ, so accept His Ṣadaqaĥ.’ *(Ṣaḥīḥ Muslim, pp. 347, Ḥadīš 686; Khazāin-ul-‘Irfān)*

Umm-ul-Mu`minīn Sayyidatunā ‘Āishaĥ Ṣiddīqaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا has narrated, ‘[At first] two Rak’āt of Ṣalāĥ were declared Farḍ. After the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم migrated, four [Rak’āt] were declared Farḍ but the Ṣalāĥ during a journey was left in the initial state [with two Rak’āt of Farḍ].’ *(Ṣaḥīḥ Bukhārī, vol. 2, pp. 604, Ḥadīš 3935)*

Sayyidunā ‘Abdullāĥ Bin ‘Umar رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated that the Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم declared two Rak’āt obligatory for the Ṣalāĥ offered during a journey saying that it is complete [Ṣalāĥ], not incomplete. That is, even though apparently two Rak’āt were reduced but two Rak’āt are equal to four Rak’āt in terms of reward.

(Sunan Ibn Mājaĥ, vol. 2, pp. 59, Ḥadīš 1194)

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Distance of Shar’ī journey

By Sharī’aĥ, a traveller is the person who has left his place of residence, i.e. city or village, with the intention of travelling 57½ miles (i.e. approximately 92 kilometres). *(Derived from: Fatāwā Razawiyyaĥ, vol. 8, pp. 243; Baĥār-e-Sharī’at, vol. 1, pp. 740, 741)*

When does one become a traveller?

The mere intention of travelling does not render a person traveller. In fact, the rulings of a Shar'ī traveller will apply after he has travelled beyond the populated areas of his town, i.e. his village or city. For a city-dweller to travel beyond the populated suburbs adjacent to his city is also essential. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 722)*

Meaning of 'travelling beyond the populated areas'

To 'travel beyond the populated areas' means that one has travelled past the populated areas along the route of one's intended travel, even if the populated areas have not ended in the direction parallel to it. *(Ghunyaĥ, pp. 536)*

Definition of 'surroundings' of a city

To become a Shar'ī traveller, it is not necessary for a city-dweller to travel beyond the village adjacent to the outskirts of his city. Similarly, it is also not necessary for him to cross the orchards adjacent to the outskirts of the city, even if the caretakers and workers of those orchards live in them. *(Rad-dul-Muḥtār, vol. 2, pp. 722)*

Outside the outskirts of the city, if certain places are dedicated for particular activities of city-dwellers like a graveyard, a racecourse and a dumping ground and they are adjacent to the city, then it is necessary to cross them. If there is some distance between these places and the city, then it is not necessary to cross them. *(ibid)*

The condition for becoming a traveller

In order to become a Shar'ī traveller, the travelling person must have the intention of travelling the distance of three days (i.e. approximately 92

km), from the place of his departure. If he departs with the intention of travelling for a distance of two days (that is less than 92 km), and upon reaching there, intends to travel to another place which is also at a distance of less than three-days-distance (i.e. less than 92 km) he is still not a traveller. Even if he travelled throughout the world in this manner, he would not be deemed to be a Shar'ī traveller.

(Ghunyaĥ; Durr-e-Mukhtār, vol. 2, pp. 722, 724)

It is also a condition that the travelling person intends to travel the distance of three days [i.e. approximately 92 km] consecutively. If he has such an intention that he will do some chore after he has travelled the distance of two days, and thereafter he will travel the distance of one more day, this is not the intention of consecutively travelling the distance of three days [i.e. approximately 92 km]. Therefore, he would not be deemed to be a traveller. *(Baĥār-e-Sharī'at, vol. 1, pp. 743)*

Types of hometown

There are two types of Waṭan (hometown):

1. Original hometown [Waṭan-e-Aṣlī] is the town or city where a person was born or where his family members live or where he has settled with no intention of leaving.

2. Temporary hometown [Waṭan-e-Iqāmat] is the place where a traveller intends to stay for fifteen days or more. *('Ālamgīrī, vol. 1, pp. 142)*

Cases of temporary hometown [Waṭan-e-Iqāmat] being nullified

One temporary hometown [Waṭan-e-Iqāmat] nullifies the other. That is to say, if a person stayed at a town or city for fifteen days or more

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and then went to another town with the intention of staying there for the next fifteen days or more, then the first town would no longer remain his temporary hometown regardless of whether or not there is a distance of three days (i.e. approximately 92 km) between the two towns.

Similarly, if a person returns to his original hometown [Waṭan-e-Aṣlī] or sets off a three-days-distance journey, the temporary hometown [Waṭan-e-Iqāmat] will be nullified.

(Durr-e-Mukhtār, vol. 2, pp. 731; Baĥār-e-Sharī'at, vol. 1, pp. 751)

Two routes for a journey

If there are two routes to a particular destination – one is three-days-distance [i.e. approximately 92 km] long while the other is shorter, then the route one takes will be the determining factor. If one takes the shorter route, then he is not a traveller but if he took the longer route, then he would be a traveller even though he had no genuine reason to take the longer route.

('Ālamgīrī, vol. 1, pp. 138; Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 726)

How long does a traveller remain a traveller?

A traveller remains a traveller unless he returns to his village or city, or makes the intention of staying in any populated area for complete fifteen days. This ruling will apply when he has travelled complete three-days-distance (that is approximately 92 km). Hence if he intends to return before covering the distance of three days (that is approximately 92 km), he is no longer a traveller even if he is in a jungle.

('Ālamgīrī, vol. 1, pp. 139; Durr-e-Mukhtār, vol. 2, pp. 728)

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Ruling on impermissible journey

Whether the journey is aimed at doing anything permissible or impermissible, the rulings of a traveller will apply. *(ʻĀlamgīrī, vol. 1, pp. 139)*

Employer and employee travelling together

If an employee earning salary on a monthly or annual basis travels with his employer, then he is a follower of his employer. An obedient son is a follower of his father and a student whose teacher provides him with food is a follower of his teacher. The intention of the leader will be deemed to be the intention of the follower. Therefore, the follower should ask the leader about his intention and act as per his reply [i.e. if his leader is a traveller, the follower will also offer shortened Ṣalāĥ]. If the leader did not give any reply, then the follower must see whether his leader is a traveller or a resident. If the leader is a traveller, then the follower should also consider himself as a traveller and if the leader is a resident, the follower should also consider himself as a resident.

If it is not known whether the leader is a traveller or a resident then the follower must do Qaṣr [offer shortened Ṣalāĥ] after he has travelled a distance of three days (i.e. approximately 92 km). Before covering three-days-distance [approximately 92 km] he must offer normal Ṣalāĥ [with the complete number of Rak'āt]. If he did not get the chance of asking his leader, then the same previously mentioned ruling of 'asking but not receiving any reply' will apply.

(Derived from: Baĥār-e-Sharī'at, vol. 1, pp. 745, 746)

Once I have finished my work I will return!

If a traveller stays somewhere for a few days or even thirteen to fourteen days with the intention of doing some piece of work or waiting for his relatives or returning after doing his work, he will be deemed to be a

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traveller and will offer shortened Ṣalāĥ even if many years pass in this condition because he has the intention of staying there for less than fifteen days. *(ibid, pp. 747, 'Ālamgīrī, vol. 1, pp. 139)*

The rulings for woman's journey

It is not permissible for a woman to travel the distance of three days (approximately 92 km) or more, without a Maḥram. She cannot also travel with a minor or a partially insane person. During the journey, she must be accompanied by an adult Maḥram or her husband.

('Ālamgīrī, vol. 1, pp. 142)

If accompanied by a (reliable) Maḥram adolescent boy (who is near the age of puberty), a woman can travel. An adolescent boy close to puberty is deemed to be an adult. The [accompanying] Maḥram must not be one who unnecessarily takes risks. Likewise, he must neither be a severe transgressor nor a vulnerable person. *(Baĥār-e-Sharī'at, vol. 1, pp. 752, 1044, 1045)*

Woman's parental home and in-laws' home

If a married woman resides in the house of her in-laws, then her parents' home is no longer her original hometown [Waṭan-e-Aṣlī]. That is, if her in-laws' house is situated at a distance of three days (i.e. approximately 92 km) from her parents' home and she comes to her parents' home without making the intention of staying there for fifteen days, she must offer shortened Ṣalāĥ.

After marriage, if she has not abandoned the home of her parents and just visits her in-laws' home temporarily, then her journey will come to an end as soon as she returns to her parents' home. Now, she must offer normal Ṣalāĥ [with the complete number of Rak'āt without shortening it]. *(ibid, pp. 751)*

Ruling for those staying in an Arab country on visa

Nowadays, many people along with their families migrate to other countries for business etc. They get the visa for a fixed period of time (for example, in U.A.E. a residential visa is issued for a maximum period of three years). This is a temporary visa and must be renewed after every three years by paying a fixed amount of money. Since this visa is issued for a limited period of time, the intention of staying there permanently [and making it an original hometown] is not valid even though one resides there with his family for one hundred years in this situation. U.A.E. cannot be his original hometown [Waṭan-e-Aṣlī] in this case. Whenever he returns from a journey, he will have to make the intention of staying [for the next fifteen or more days]. For example, a person living in Dubai travels – with a Sunnaĥ-Inspiring Madanī Qāfilaĥ of Dawat-e-Islami with the devotees of Prophet – to Abu Dhabi, the U.A.E capital, which is approximately 150 km away. Upon his return, if he wants to stay in Dubai, he will have to make the intention of staying for the next fifteen days or more otherwise the rulings of a traveller will apply for him. However, if it is apparent from his circumstances and condition that he will be spending fifteen or more days in Dubai, then he has become a resident.

If he does such type of business which involves Shar'ī-travel from time to time and hence is unable to live in Dubai for complete fifteen days and nights, he will remain a traveller and will have to offer shortened Ṣalāĥ although he pays visits to his family in Dubai for several years in this way. Those supplying goods to far-flung areas outside their cities, visiting different cities and countries and drivers [for transportation companies] must keep these rulings in mind.

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An essential ruling for the visitor of Madīnaĥ

If a person has made the intention of staying (for fifteen days or more) but his circumstances indicate that he would not be able to stay for fifteen days then his intention is not valid. For example, a person travels [92 km or more] to perform Hajj and makes the intention of staying in Makka-tul-Mukarramaĥ for the next fifteen days despite the fact that the month of Żul-Ḥijja-til-Ḥarām has commenced. This intention of his will not count since he has intended to perform Hajj and will certainly go to Minā and ʿArafāt on the 8th and 9th of Żul-Ḥijja-til-Ḥarām respectively in order to perform the rites of Hajj. Therefore, he will not be able to stay for fifteen (consecutive) days in the blessed city of Makkaĥ. However, if he makes the intention of staying in Makkaĥ after he has returned from Minā, then his intention will be valid provided he could really stay in Makkaĥ for the next fifteen days or more. If it is quite likely that he will depart within fifteen days for Madīnaĥ or his own country, then he will still remain a traveller. *(Durr-e-Mukhtār, vol. 2, pp. 729; ʿĀlamgīrī, vol. 1, pp. 140)*

Over-staying for Hajj after expiry of ʿUmraĥ visa

Those having the intention of staying illegally for Hajj after reaching Makkaĥ or Madīnaĥ on ʿUmraĥ visas or those residing in any country of the world after the expiry of their visas will be considered residents until they live in the city or village in which they were living as resident at the time of the expiry of their visas. Even if they live there for decades they will still remain residents. However, if they travel from that city or village with the intention of covering the distance of 92 km or more even once, they will become traveller as soon as they leave the populated areas of their city or village, nullifying their intention to stay [for fifteen days or more].

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For example, someone went to Makka-tul-Mukarramaĥ from Pakistan on an ‘Umraĥ visa and was residing in Makka-tul-Mukarramaĥ as a resident at the time of the expiry of his visa, the rulings of a resident will apply for him in this case. Say he went to Madīna-tul-Munawwaraĥ later on, he would become and remain a traveller even if he lives there for decades illegally. If he returns to Makka-tul-Mukarramaĥ, he will still remain a traveller and will have to offer shortened Ṣalāĥ. However, if he gets his visa renewed, he can make the intention of staying [for the next fifteen days or more].

Remember! If the violation of a law leads to humiliation, bribery and lying etc., then it is not permissible to violate it. My master, ‘Alā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, ‘Allāmaĥ Maulānā, Ash-Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: Among Mubāḥ [permissible] acts, some are considered to be crimes from a legal point of view. Committing them (i.e. violating those laws) amounts to presenting oneself to be punished and disgraced, which is impermissible.

(Derived from: Fatāwā Razawiyyaĥ, vol. 17, pp. 370)

Therefore, staying in any country or for Hajj without a visa is not permissible. To declare this illegal stay for Hajj as a bounty of Allah عَزَّوَجَلَّ and benevolence of His Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is a sheer folly.

Qaṣr [shortening Ṣalāĥ] is Wājib

It is Wājib for a traveller to do Qaṣr in Ṣalāĥ [offer shortened Ṣalāĥ]. That is, the four Rak’āt Farḍ Ṣalāĥ [like Ẓuĥr, ‘Aṣr and ‘Ishā] must be reduced to two Rak’āt. For a traveller, these two Rak’āt are complete Ṣalāĥ. If he offered four Rak’āt intentionally and sat for Qa’daĥ after the second Rak’at, then his Farḍ would get offered and the last two Rak’āt would be considered as Nafl but he would be a sinner, deserving hellfire because a Wājib would get missed. Therefore, he must repent of it.

If he did not sit for Qa'daĥ after the second Rak'at, then his Farḍ would not get offered and all four Rak'āt would be deemed as Nafl. However, if he made the intention of residing [for the next fifteen days] before he performed the Sajdaĥ of the third Rak'at, his Farḍ would be valid, but he would have to repeat the Qiyām and Rukū' of the third Rak'at. And if he made this intention during the Sajdaĥ of the third Rak'at, then his Farḍ would become invalid. Similarly, if he did not do Qirā`at in any of or both of the first two Rak'āt, his Ṣalāĥ would be invalid. *(Baĥār-e-Sharī'at, vol. 1, pp. 743; 'Ālamgīrī, vol. 1, pp. 139)*

Rulings on Ṣalāĥ started with intention of four Rak'āt instead of Qaṣr

If a traveller made the intention of offering four Rak'āt Farḍ Ṣalāĥ instead of Qaṣr [shortened Ṣalāĥ] by mistake but realized it during the Ṣalāĥ and offered Salām after two Rak'āt, his Ṣalāĥ would be valid. Similarly, if a resident made the intention of offering two Rak'āt of Farḍ instead of four but completed four Rak'āt and offered Salām afterwards, his Ṣalāĥ would be valid.

The honourable scholars of Islamic jurisprudence رَحِمَهُمُ اللّٰهُ تَعَالٰی have stated: It is not necessary to specify the number of Rak'āt when making the intention of Ṣalāĥ as it is implicit. Hence, a mistake in the specification of the number of Rak'āt during the intention does not affect Ṣalāĥ.

(Durr-e-Mukhtār, vol. 2, pp. 120)

Travelling Imām and resident Muqtadī (follower)

[When offering Ṣalāĥ with Jamā'at] it is also an essential requirement for the follower to know whether the Imām is a traveller or a resident so that his act of following the Imām in Ṣalāĥ can be valid. It does not matter whether the follower knows it at the time of the commencement

of Ṣalāĥ or afterwards. Therefore, the Imām should announce that he is a traveller before he starts leading the Ṣalāĥ. If he did not make the announcement at the beginning of Ṣalāĥ, he should do afterwards in these words: '*I am a traveller. All resident Islamic brothers should complete their Ṣalāĥ*' [i.e. offer complete four Rak'āt]. *(Durr-e-Mukhtār, vol. 2, pp. 735)*

If he has already announced at the beginning, even then he should announce that he is a traveller after the Ṣalāĥ so that those who were not present at the beginning of Ṣalāĥ will also come to know about it. If it is obvious that the Imām is a traveller then post-Ṣalāĥ announcement is only Mustaḥab. *(Baĥār-e-Sharī'at, vol. 1, pp. 749)*

Resident follower and remaining two Rak'āt

When completing their remaining Ṣalāĥ after the Imām who is a traveller has offered the Salām of shortened Ṣalāĥ, the followers should stand silent in the third and fourth Rak'āt of Farḍ for as long as it normally takes to recite Sūraĥ Al-Fātiḥaĥ instead of reciting it.

(Durr-e-Mukhtār, vol. 2, pp. 735; Derived from: Baĥār-e-Sharī'at, part 1, pp. 748)

Are travellers exempted from offering Sunnaĥ Ṣalāĥ?

During the journey, Sunnaĥ Ṣalāĥ are not shortened but rather will be offered completely. If the traveller is in the state of fear or anxiety, he is exempted from offering Sunnaĥ Ṣalāĥ but he is required to offer it when in peace. *('Ālamgīrī, vol. 1, pp. 139)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

In connection with five letters of 'Ṣalāĥ', five Madanī pearls about offering Nafl Ṣalāĥ on a moving conveyance

1. [For a traveller who has travelled] outside the city, ('outside the city' refers to the place from where Qaṣr becomes Wājib for a traveller), one can offer Nafl Ṣalāĥ while riding a conveyance (e.g. a moving car, bus, or van. In this condition, facing the direction of Qiblaĥ is not a pre-condition) and the traveller must face the direction towards which the conveyance is moving. If he does not face this direction, then the Ṣalāĥ will not be permissible. Facing the Qiblaĥ is not a condition even at the time of the beginning of Ṣalāĥ. He is required to face the direction towards which the conveyance is moving, and to perform Rukū' and Sujūd by gestures. (It is also necessary that) the motion for Sajdaĥ should be lower than that of the Rukū' (i.e. one has to bend more for Sajdaĥ than for Rukū'). *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 588; Baĥār-e-Sharī'at, vol. 1, pp. 671)*

2. If there is enough space on a conveyance like a moving train etc., then one will have to offer Nafl Ṣalāĥ while facing the Qiblaĥ as usual.

3. After a villager has been out of his village, he can offer Nafl Ṣalāĥ on the conveyance. *(Rad-dul-Muḥtār, vol. 2, pp. 588)*

4. If one began Ṣalāĥ outside the city, in a conveyance, but entered the city while still offering Ṣalāĥ, he could complete his Ṣalāĥ until he reaches his house. *(Durr-e-Mukhtār, vol. 2, pp. 589)*

5. In a moving vehicle, without a Shar'ī exemption, one cannot offer any Farḍ, Sunnaĥ of Fajr, and Wājib Ṣalāĥ and cannot also perform the Sajdaĥ of recitation provided the verse of Sajdaĥ was recited on the ground. The Wājib Ṣalāĥ includes the Witr, the vowed

[Nażr] Ṣalāĥ, or the Nafl Ṣalāĥ that was invalidated after being started. If there is a Shar'ī exemption then it is a condition that all the above-mentioned should be offered while standing and facing the Qiblaĥ, if possible, otherwise [i.e. if it is impossible then] in any possible manner. *(Baĥār-e-Sharī'at, vol. 1, pp. 673)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Ruling on the Ṣalāĥ in which a traveller stands up to offer third Rak'at

If a traveller starts the third Rak'at in his Qaṣr Ṣalāĥ then there are two possibilities:

1. If he has already sat for the Qa'daĥ Akhīraĥ (i.e., final sitting) [after the second Rak'at] for as long as it takes to recite the Tashaĥĥud, he must revert to the Qa'daĥ position provided he has not yet offered the Sajdaĥ of the third Rak'at. He is then required to perform Sajdaĥ Saĥw and Salām [to finish his Ṣalāĥ]. And if he did not revert and offered Salām while standing, even then his Ṣalāĥ would be valid, but a Sunnaĥ would get missed.

   If he has offered Sajdaĥ of the third Rak'at then he must add another Rak'at [to make it four] and finish it after performing Sajdaĥ Saĥw. In this case, the last two Rak'āt will be regarded as Nafl.

2. If he has stood up without sitting for the Qa'daĥ Akhīraĥ [after the second Rak'at] then as long as he has not offered the Sajdaĥ of the third Rak'at, he must revert to the Qa'daĥ, perform Sajdaĥ Saĥw and then offer Salām.

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If he has offered the Sajdaĥ of the third Rak'at [without sitting in Qa'daĥ after the second Rak'at, then his] Farḍ will become invalid. Now, he should add another Rak'at [to make it four] and offer Sajdaĥ Saĥw and complete his Ṣalāĥ. All these four Rak'āt will be regarded as Nafl. (Offering two Rak'āt of Farḍ still remains an obligation for him).

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Qaḍā Ṣalāĥ and the journey

The Ṣalāĥ missed in the state of being a resident will have to be offered as Qaḍā with complete number of Rak'āt without being shortened even during a journey. Likewise, the Ṣalāĥ missed during a journey [as a traveller] will have to be offered as Qaḍā with Qaṣr (i.e., shortening) even after becoming a resident.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Drops of Mercy Fell on Me As Well

An Islamic brother of Korangi, Bāb-ul-Madina Karachi (approx. 22 years old) makes the following statement:

Unfortunately! I had indulged in many evils such as missing Ṣalāĥ, watching film and dramas, fashion and company of wicked friends. I was a spoilt youngster whose precious life was passing in sins. The crescent of Ramaḍān (1426 A.H.) appeared and the rain of Allah's mercy began to shower. Some drops of mercy showered on me as well and I performed collective I'tikāf during the last ten days of Ramadan in the Karimia Qadiriyyaĥ Masjid of Korangi, Bāb-ul-Madina Karachi.

The prolonged dark night of my life's autumn began to turn into the bright morning of the spring. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ participation in the collective I'tikaf changed my life-style altogether; I not only repented of all the sins, began to offer Ṣalāĥ, grew beard, began to wear the turban but I also travelled with a 30 days Sunnaĥ-inspiring Madani Qafilaĥ of Dawat-e-Islami, the international non-political religious movement of the Quran and Sunnaĥ in the company of the Prophet's lovers in order to learn sunnah.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ at this moment in time, I am carrying out the Madani work of Dawat-e-Islami as a Zeli Qafilaĥ Zimmadār in a Masjid.

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Method of Missed Ṣalāĥ*

Please read this booklet in its entirety. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will realize its benefits.

Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "Reciting Durūd upon me is refulgence on the bridge of Ṣirāṭ. The one reciting Durūd upon me eighty times on Friday, his eighty years' sins will be forgiven." *(Al-Jami'us-Ṣagīr, pp. 320, Ḥadīṡ 5191)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

The 4th and 5th verses of Sūraĥ Mā'ūn (Section 30) warn as under:

فَوَيْلٌ لِّلْمُصَلِّيْنَ ۙ﴿۴﴾ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۙ﴿۵﴾

So woe to those performers of Ṣalāĥ. Who are neglectful of their Ṣalāĥ.

Mufassir-e-Shaĥīr, Hakeem-ul-Ummat, Ḥaḍrat Mufti Ahmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَنَّان states regarding Ayah No. 5, "There are some cases of heedlessness: never offering the Ṣalāĥ, offering the Ṣalāĥ irregularly,

* According to Ḥanafī Doctrine

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not offering the Ṣalāĥ at proper time, offering Ṣalāĥ by incorrect method, offering the Ṣalāĥ without taking interest, offering the Ṣalāĥ without contemplation, offering the Ṣalāĥ lazily and carelessly." *(Nūr-ul-'Irfān, p. 958)*

Horrible Valley of Hell

There is a mention of the word "Wail" in verse number 4. Ṣadr-ush-Sharī'aĥ Ḥaḍrat Maulānā Muḥammad Amjad 'Alī A'ẓamī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه says, "In Hell, there is a valley that is so horrific that even Hell itself seeks refuge from its severity. This valley is called "Wail" and it is for those who miss their Ṣalāĥ deliberately." *(Baĥār-e-Sharī'at, pp. 347, vol. 1)*

Mountains would Melt Down due to Heat

Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Żaĥabī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه says, "It has been said that there is a valley in Hell bearing the name 'Wail'. If even mountains of the world are put into it, they would melt due to its heat. It is the abode of those who are sluggish in their Ṣalāĥ and offer Ṣalāĥ beyond stipulated time making it Qaḍā, unless they feel ashamed of their recklessness and repent in the court of Allāĥ عَزَّوَجَلَّ." *(Kitāb-ul-Kabāir, p. 19)*

The Torment of Head-Crushing

The beloved and blessed Prophet صَلَّى اللهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to his blessed companions رَضِیَ اللهُ تَعَالٰی عَنْهُمْ, "Two angels (Jibrāīl and Mīkāīl عَلَيْهِمَا السَّلَام) came to me tonight and took me to the sanctified land where I saw that a person was lying and another person was standing by his head holding a stone. The standing person was repeatedly crushing his head with the stone and every time his head would heal. I asked the angels, 'سُبْحٰنَ اللهِ عَزَّوَجَلَّ who is he?' They requested me to proceed further (and after showing me other scenarios of torment) they answered, 'The first person you saw

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was the one who had abandoned the Quran having read it and would sleep at the time of Farḍ Ṣalāĥ, (so) he will be punished like that until the Day of Judgement'." *(Saḥīḥ Bukhārī, pp. 425, vol. 4, Ḥadīš 7047)*

Flames of Fire in the Grave

A man's sister died; when he returned after burying her, he recalled that his pouch of money had dropped into her grave. So he returned to the graveyard in order to dig it out. When he dug it open, he saw a terrifying scene. The flames of fire were blazing in his sister's grave. He quickly filled up the grave again and rushed desperately towards his mother and asked her, "Dear mother! How were the deeds of my sister?" She said, "Son! Why are you asking?" He replied "I've seen flames of fire blazing in her grave." On hearing this, his mother began to cry too and said, "Your sister used to miss her Ṣalāĥ and would offer Ṣalāĥ beyond the stipulated time." *(Kitāb-ul-Kabāir, p. 26)*

Dear Islamic brothers! When such bitter torments are for those who offer Ṣalāĥ beyond stipulated time, then how (perilous) would be the end of those who do not offer Ṣalāĥ at all?

If one Forgets to offer Ṣalāĥ then…?

The beloved Rasūl of Allāĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "If one misses his Ṣalāĥ due to sleep or forgetfulness, he should offer it when he recalls as it would be time of that Ṣalāĥ (for him)." *(Saḥīḥ Muslim, pp. 346, Ḥadīš 684)*

The reverent Islamic jurists رَحِمَهُمُ اللّٰهُ تَعَالٰى say, "If one misses his Ṣalāĥ due to sleep or forgetfulness, it is Farḍ for him to offer it as Qaḍā; there will be no sin of missing the Ṣalāĥ for him in this case. However, he should offer the Ṣalāĥ as soon as he recalls or wakes up provided it is not a Makrūĥ time, further delay is Makrūĥ." *(Baĥār-e-Sharī'at, pp. 701, vol. 1)*

Will the Šawāb of Adā be given if Ṣalāĥ Missed due to Unavoidable Reason?

There is a Fatwa concerning whether or not one will earn the Šawāb of an "Adā" Fajr Ṣalāĥ (offered within prescribed time) in case of offering it as "Qaḍā" Ṣalāĥ (offered beyond stipulated time) due to sleep: A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمٰن states on page 161 (volume 8) of Fatāwā-e-Razavīyyaĥ, "As far as the Šawāb for the Adā Ṣalāĥ is concerned, it is under the omnipotence of Allāĥ عَزَّوَجَلَّ. If Allah would see that he was not negligent on his part at all, he had been waking with intention to remain awake till dawn but went into sleep inadvertently, then there will be no sin on his part." The Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم states, "Sleeping is not recklessness in any case; recklessness is on part of one who does not offer Ṣalāĥ (despite being awake) until the time of next Ṣalāĥ begins." *(Saḥīḥ Muslim, pp. 344, Ḥadīš 681)*

Sleeping in the Last Part of the Night

If one goes to sleep after the time of Ṣalāĥ had started and resultantly, the time (of Ṣalāĥ) elapsed, rendering the Ṣalāĥ Qaḍā, he will definitely become sinner provided he was not confident enough to wake up nor there was someone who can awake him. In fact, it cannot be permitted to sleep even before the starting of timings of Fajr Ṣalāĥ provided most part of the night was spent in wakefulness and it is almost sure that if one sleeps now, he will not be able to wake within the timings (of Fajr). *(Baĥār-e-Sharī'at, pp. 701, vol. 1)*

Waking till Late Night

Dear Islamic brothers! If there is a fear of missing Fajr Ṣalāĥ due to staying awake till late hours at night in gatherings of Żikr and Na'at, religious congregations etc. one should sleep in the Masjid in such a

case with the intention of I'tikāf or sleep at a place where someone trustworthy for rousing him is available or he should set an alarm clock which can wake him up but one should not depend upon just one timepiece as it may run down or turn off because of being hit by hand in sleep. The reverent scholars رَحِمَهُمُ اللهُ تَعَالٰی say, "If one fears that he would miss the Fajr Ṣalāĥ, he is not allowed to stay awake till late hours at night without Shar'ī permission." *(Rad-dul-Muḥtār, pp. 33, vol. 2)*

Definitions of Adā, Qaḍā and Wājib-ul-I'ādaĥ

Carrying out commandments within their stipulated timings is called Adā.

Carrying out commandments after the elapsing of stipulated timings is called Qaḍā.

If some flaw occurs in carrying out a commandment, repeating that worship to compensate for that flaw is called I'ādaĥ (Revision).

If Takbīr-e-Taḥrīmaĥ was uttered within the stipulated time, Ṣalāĥ would not become Qaḍā; it is still Adā. *(Dur-re-Mukhtār, pp. 627-632, vol. 2)* But in case of Fajr, Jumu'aĥ, and Eid Ṣalāĥ, it is necessary to perform Salām (of Ṣalāĥ) within the stipulated time; otherwise Ṣalāĥ will not be valid. *(Baĥār-e-Sharī'at, pp. 701, vol. 1)*

To miss Ṣalāĥ without a lawful exemption is a grave sin. It is Farḍ to perform it as Qaḍā and repent sincerely by heart. By virtue of repentance or an acknowledged Ḥaj اِنْ شَآءَاللہ عَزَّوَجَلَّ the sin of delay (in offering the Ṣalāĥ) will be forgiven. *(Dur-re-Mukhtār, pp. 626, vol. 2)* Repentance will only be valid if one offers Qaḍā of the missed Ṣalāĥ. Repentance without performing Qaḍā is not repentance because the Ṣalāĥ which was due on him is still due and how can repentance be valid without refraining from sin! *(Rad-dul-Muḥtār, pp. 627, vol. 2)*

Ḥaḍrat Sayyidunā Ibn-e-‘Abbās رَضِیَ اللہُ تَعَالٰی عَنْہُمَا reports that the Prophet of Allāĥ, the intercessor of Ummaĥ صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, said, “The one who repents without abandoning sins is like the one who jokes with Allāĥ عَزَّوَجَلَّ.” *(Shu’bul Īmān, pp. 436, vol. 5, Ḥadīš 7178)*

There are Three Pillars of Repentance

Ḥaḍrat ‘Allāmaĥ Sayyid Muḥammad Na’īm-ud-Dīn Murādābādī رَحْمَۃُ اللہِ عَلَیْہ says, “There are three pillars of repentance:

1. Admitting the sin.
2. Feeling of shame.
3. Determination to abandon the sin. If the sin is compensable, it is must to compensate for it. For example, it is necessary for the completion of repentance of the abandoner of Ṣalāĥ to offer the missed Ṣalāĥ as Qaḍā.” *(Khazāin-ul-‘Irfān, p. 12)*

It is Wājib to rouse a Sleeping Person for Ṣalāĥ

If someone is sleeping or he has forgotten to offer Ṣalāĥ, it is Wājib for the other who is aware of it to rouse the sleeping person or remind the one who has forgotten to offer Ṣalāĥ. *(Baĥār-e-Sharī’at, pp. 701, vol. 1)* (Otherwise, the one who is aware will be sinner). Remember! Rousing or reminding will be Wājib only if it is almost sure that he would offer Ṣalāĥ; otherwise not.

Wake up, It’s Time for Fajr!

Dear Islamic brothers! Earn heaps of Šawāb by waking up sleeping Islamic brothers for Ṣalāĥ. In the Madanī environment of Dawat-e-Islami, waking the Muslims for Ṣalā-tul-Fajr is called ‘Ṣada-e-Madīnaĥ.’ Though Ṣada-e-Madīnaĥ is not Wājib, awaking Muslims for Fajr Ṣalāĥ

is an act of Šawāb which every Muslim should perform. However, care must be taken that no Muslim is distressed on account of calling Ṣada-e-Madīnaĥ.

An Incident

An Islamic brother told me (Sag-e-Madīnaĥ عَفِیَ عَنْہُ), "We, a few Islamic brothers, were passing by a lane calling Ṣada-e-Madīnaĥ using a megaphone at the time of Fajr Ṣalāĥ. Meanwhile, interrupting us, a person said that his child who could not sleep all the night had just slept. He requested us not to use the megaphone. We got annoyed with that person as to what type of Muslim he was. We were awaking people for Ṣalāĥ and he was preventing us. By chance, the next day we again moved towards the same lane calling Ṣada-e-Madīnaĥ. The same person was standing in gloom at the verge of the lane and said to us, 'Today again my son had not slept all the night, he has just gone to sleep, I am standing here to request you people to pass by this lane silently.'

This incident shows that Ṣada-e-Madīnaĥ should be called without using megaphone and even when calling without it, one should not raise his voice so loudly that it disturbs Islamic sisters offering Ṣalāĥ or reciting the Holy Qurān inside homes, patients, aged people and children or those who have fallen asleep after offering the Ṣalāĥ in its earlier time. If someone prevents us from calling Ṣada-e-Madīnaĥ we should humbly apologise to him rather than making arguments with him; further, we should have positive opinion about him as surely no Muslim can oppose awaking people for Ṣalāĥ; most probably, he would be facing some genuine problem. Even if he is an abandoner of Ṣalāĥ, we are still not entitled to behave aggressively. Instead, we should entice him towards Ṣalāĥ politely making our individual effort on any other appropriate occasion.

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Apart from Aẓān-e-Fajr, care should be taken in using Masjid speakers or sound systems for gatherings in streets or homes making it sure that the sound of the speaker does not disturb those worshipping at homes, patients, infants, sleeping ones etc.

An Incident about 'Realization of Public Rights'

To be considerate of public rights is extremely necessary. Our past saints were very careful in this regard. Therefore, Ḥujja-tul-Islam Sayyidunā Imām Muḥammad Ghazālī عَلَیہِ رَحمَۃُ اللہِ الوَالِی reports that Sayyidunā Imām Aḥmad bin Ḥanbal رَحمَۃُ اللہِ تَعَالٰی عَلَیہ had a student who spent many years in his company acquiring knowledge. One day, as he came, the Imām turned his face away (expressing his annoyance); when the student insisted to let him know the reason of annoyance, he رَحمَۃُ اللہِ تَعَالٰی عَلَیہ said, "You have expanded the corner wall of your house up to a man's height towards the roadside hindering a thoroughfare of the Muslims." In other words, "How can I be pleased with you whereas you have obstructed the passage of the Muslims!" *(Iḥyā-ul-'Ulūm, pp. 96, vol. 5)* This incident contains lesson for those who obstruct public pathways by getting terrace etc. constructed outside their homes.

Offer Qaḍā Ṣalāĥ as Soon as Possible

It is Wājib to offer the missed Qaḍā Ṣalāĥ at the earliest. However, delay is permissible for the sake of earning livelihood for family and meeting personal needs. Therefore, one should keep earning livelihood and offer the Qaḍā Ṣalāĥ in spare times until all Qaḍā Ṣalāĥ are offered. *(Dur-re-Mukhtār, pp. 646, vol. 2)*

Offer Your Qaḍā Ṣalāĥ in Seclusion

Offer Qaḍā Ṣalāĥ in seclusion; do not reveal it to others even to family members and close friends (for example, do not say like: I missed Fajr

Ṣalāĥ today or I am offering Qaḍā of missed Ṣalāĥ of lifetime etc.) as mentioning (your) sin (to others) is Makrūĥ-e-Taḥrīmī and a sin. *(Rad-dul-Muḥtār, pp. 650, vol. 2)* Therefore, do not raise hands for the Takbīr of Qunūt while offering Qaḍā of Witr Ṣalāĥ in the presence of others.

Lifetime Qaḍā on the Last Friday of Ramaḍān?

Some people offer Qaḍā of lifetime missed Ṣalāĥ in congregation on the last Friday of Ramaḍān-ul-Mubārak and assume that all the Qaḍā Ṣalāĥ of lifetime has been offered by offering this one Ṣalāĥ; it is nothing but a sheer fallacy. *(Baĥār-e-Sharī'at, pp. 708, vol. 1)*

Calculation of Qaḍā Ṣalāĥ of the Whole Life

The one who has never offered Ṣalāĥ and now has been blessed with the desire to offer the Qaḍā of lifetime missed Ṣalāĥ should make a computation from the day when he reached puberty. If the date of puberty is not known, it is safer that the man should make computation from the age of 12 years and the woman should do the same from the age of 9 years. *(Fatāwā Raḍawiyyah (Jad īd), pp. 154, vol. 8)*

Order of Offering Qaḍā Ṣalāĥ

While offering lifetime Qaḍā Ṣalāĥ, one may first offer all Fajr Ṣalāĥ, then all Ẓuĥar Ṣalāĥ and similarly 'Aṣr, Maghrib and 'Ishā Ṣalāĥ.

Method of Offering Qaḍā Ṣalāĥ (Ḥanafī)

There are 20 Rak'āt of Qaḍā Ṣalāĥ in a day: two Rak'āt Farḍ of Fajr, four of Ẓuĥar, four of 'Aṣr, three of Maghrib, four of 'Ishā and three Rak'āt of Witr (Wājib). Make intention like this, "I am offering the very first Fajr that I missed." Similar intention may be made for every missed Ṣalāĥ. If one has a large number of missed Ṣalāĥ to offer, it is permissible for him to avail following relaxations:

1. Uttering the Tasbiḥāt in Rukū' and Sujūd (سُبْحٰنَ رَبِّیَ الْاَعْلٰی & سُبْحٰنَ رَبِّیَ الْعَظِیْم) once instead of thrice. However, one must always make sure in all sorts of Ṣalāĥ that he starts uttering the 'س' of سُبْحٰنَ having completely bent for Rukū' and that he begins to lift his head up from Rukū' having uttered the 'م' of عَظِیْم. Similar care has to be taken in Sajdaĥ.

2. Uttering 'سُبْحٰنَ اللّٰہِ' three times in the 3rd and 4th Rak'at of Farḍ Ṣalāĥ instead of reciting Sūra-e-Fātiḥaĥ, but remember that Sūra-e-Fātiḥaĥ and a Sūraĥ are to be recited in all the three Rak'āt of Witr.

3. In the last Qa'daĥ, performing the Salām having uttered just 'اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّاٰلِہٖ' after TashaĤhud without reciting the remaining Durūd Sharīf and Du'ā.

4. Uttering just 'رَبِّ اغْفِرْلِیْ' once or three times instead of the supplication of Qunūt in the third Rak'āt of Witr after uttering اَللّٰہُ اَکْبَرُ. *(Fatāwā Raḍawiyyah (Jad īd), pp. 157, vol. 8)*

Qaḍā of Qaṣr Ṣalāĥ

If the Qaḍā Ṣalāĥ missed in travelling state is to be offered in settled state, it will be offered Qaṣr (curtailed) and if the Qaḍā Ṣalāĥ missed in settled state is to be offered in travelling state, it will be offered completely i.e. curtailing will not be done. *(Fatāwa-e-'Ālamgīrī, pp. 121, vol. 1)*

Ṣalāĥ of Apostasy Period

Allāĥ عَزَّوَجَلَّ forbid, if someone became apostate and then embraced Islam again, he is not required to offer the Qaḍā of the Ṣalāĥ missed during the period of apostasy. However, it is Wājib to offer the Qaḍā

of the Ṣalāĥ missed in the state of Islam before becoming apostate. *(Rad-dul-Muḥtār, pp. 647, vol. 2)*

Ṣalāĥ at the Time of Delivery

If the midwife fears that the baby would die in case of offering Ṣalāĥ, it is a valid reason for her to miss Ṣalāĥ in this situation. If the head of the baby came out and there is a fear that the time of Ṣalāĥ would end before the start of Postnatal Bleeding, it is Farḍ for the mother to offer the Ṣalāĥ even in this condition; if she does not offer Ṣalāĥ, she will be a sinner. Ṣalāĥ should be offered by keeping the head of the baby in some dish etc. in such a careful way that it is not harmed. However, if there is a fear of the baby's death in case of offering Ṣalāĥ even in this way, delay is exempted. Qaḍā of this Ṣalāĥ is to be offered after the termination of postnatal bleeding. *(Rad-dul-Muḥtār, pp. 627, vol. 2)*

In which Condition a Patient is exempted from Ṣalāĥ?

The patient who is not in a condition to offer Ṣalāĥ even by gestures is exempted from offering Ṣalāĥ provided that the same condition lasts up to the next six (consecutive) Ṣalāĥ; offering Qaḍā of Ṣalāĥ missed under this condition is not Wājib. *(Fatāwa-e-'Ālamgīrī, pp. 121, vol. 1)*

Repeating the Ṣalāĥ of Lifetime

If there was an imperfection or repugnance in somebody's Ṣalāĥ, it is good for him to repeat all Ṣalāĥ of his past lifetime. If there was no imperfection, repeating the Ṣalāĥ is not advisable. However, if he still repeats, he should not offer such Ṣalāĥ after Fajr and 'Aṣr; a Sūraĥ should also be recited after Sūra-e-Fātiḥaĥ in all Rak'āt. In Witr, after reciting Qunūt and performing Qa'daĥ, he should add one more Rak'at to make four in all. *(Fatāwa-e-'Ālamgīrī, pp. 124, vol. 1)*

If Forgot to Utter the Word 'Qaḍā', then.....?

A'lā Ḥaḍrat Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن says, "Our scholars approve that offering Qaḍā with the intention of Adā and offering Adā with intention of Qaḍā, both are valid." *(Fatāwā Raḍawiyyah (Jad īd), pp. 161, vol. 8)*

Offer Qaḍā Ṣalāĥ of Lifetime in Place of Nawāfil

Offering Qaḍā Ṣalāĥ is more important than offering supererogatory Ṣalāĥ i.e. when one has time to offer Nafl Ṣalāĥ, he should offer Qaḍā Ṣalāĥ instead of Nafl Ṣalāĥ so that he gets relieved of the obligation; however, he must not leave Tarāwīḥ and twelve daily Rak'āt of Sunnat-e-Muakkadaĥ. *(Baĥār-e-Sharī'at, pp. 706, vol. 1)*

Offering Nafl is not Permissible after Fajr and 'Aṣr Ṣalāĥ

After Fajr and 'Aṣr, it is Makrūĥ (Taḥrīmī) to offer all the intentional Nawāfil including Taḥiyya-tul-Masjid and every such Ṣalāĥ that became due on account of some external reason such as Nawāfil of Ṭawāf and votive; likewise, there is the same ruling for every such Ṣalāĥ that was cancelled having been initiated even if it is Sunnaĥ Ṣalāĥ of Fajr or 'Aṣr. *(Dur-re-Mukhtār, pp. 44, 45, vol. 2)*

There is no specific timing for offering Qaḍā Ṣalāĥ, one may fulfil this obligation at any time during life; but it should not be offered at Sunrise, Sunset and Mid-Day (Zavāl) as Ṣalāĥ is not permissible at these times. *(Baĥār-e-Sharī'at, pp. 702, vol. 1, 'Alamgīrī, pp. 52, vol. 1)*

What to do if Four (4) Sunan of Ẓuĥar are Missed?

In case of offering the Farḍ of Ẓuĥar Ṣalāĥ first, offer the four Rak'āt of preceding Sunnaĥ Ṣalāĥ after offering two Rak'āt of succeeding Sunnaĥ

Ṣalāĥ. Therefore A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه states, "The four Rak'āt of preceding Sunnaĥ Ṣalāĥ, if not offered prior to Farḍ Ṣalāĥ, should be offered after Farḍ Ṣalāĥ preferably after offering succeeding Sunnaĥ Ṣalāĥ (two cycles) as per superior decree of Islamic Jurisprudence, provided Ẓuĥar timing has not yet elapsed." *(Fatāwā Raḍawiyyah (Jad īd), pp. 148, vol. 8)*

What to do if Sunan of Fajr are Missed?

If there is a risk of missing the congregational Ṣalāĥ of Fajr on account of offering Sunan of Fajr, one should join congregational Ṣalāĥ leaving the Sunan. But offering the missed Sunan after the Salām (of Farḍ) is not permissible. It is Mustaḥab to offer it twenty minutes after the Sunrise but before Ḍaḥwa-e-Kubrā.

Is Time Span for Maghrib Ṣalāĥ Really Short?

The time of Maghrib Ṣalāĥ is from sunset up to the start of timings of 'Ishā Ṣalāĥ. The duration of Maghrib timings increases and decreases according to location and date. For example, in Bāb-ul-Madīnaĥ Karachi, minimum duration of Maghrib Ṣalāĥ is 1 hour and 18 minutes as per calendar of Ṣalāĥ timings. Islamic Scholars say: "Except for the cloudy days, early offering of Maghrib Ṣalāĥ is Mustaḥab. Making a delay for as long as two Rak'āt of Ṣalāĥ may be offered is Makrūĥ-e-Tanzīhī and making a delay such that stars get mixed up without a valid reason such as journey or sickness is Makrūĥ-e-Taḥrīmī. *(Baĥār-e-Sharī'at, pp. 453, vol. 1)*

A'lā Ḥaḍrat Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن states, "Mustaḥab time of Maghrib Ṣalāĥ is up to the clear appearance of stars; making such a delay that small stars (in addition to the big ones) also start glittering is Makrūĥ (Taḥrīmī)." *(Fatāwā Raḍawiyyah (Jad īd), pp. 153, vol. 5)*

The Rak'āt of Sunnaĥ Ṣalāĥ offered before Farḍ Ṣalāĥ of 'Aṣr and 'Ishā are Sunnaĥ-e-Ghaīr Muakkadaĥ and, therefore, it is not necessary to offer them as Qaḍā, if missed.

What is the Ruling Regarding Qaḍā of Tarāwīḥ?

If Tarāwīḥ is missed, there is no Qaḍā for it; neither in congregation nor individually. If someone offers Qaḍā of Tarāwīḥ, they will be regarded as Nafl; these Nawāfil would have nothing to do with Tarāwīḥ. *(Tanvīr-ul-Abṣār & Dur-re-Mukhtār, pp. 598, vol. 2)*

The "Fidyaĥ" (Compensation) for Missed Ṣalāĥ

[**Those whose relatives have passed away must read the following account**]

Ask about age of the deceased person. If the deceased is a female, subtract 9 years and if the deceased is a male subtract 12 years as the period of minority. Now, for the remaining years, make a calculation as to how long the deceased person missed Ṣalāĥ or fasts of Ramaḍān i.e. find out the number of Ṣalāĥ and fasts of Ramaḍān whose Qaḍā is due on him. Make an over-estimate preferably. Rather make a computation for the whole life excluding the period of minority. Now donate one Ṣadaqa-e-Fiṭr (to Faqīr) for each Ṣalāĥ. One Ṣadaqa-e-Fiṭr amounts to 2.050 Kg of wheat or its flour or its price. The number of Ṣalāĥ is six for each day; five Farḍ Ṣalāĥ and one Witr Wājib. For example, if the price of 2.050 Kg wheat is Rs. 12, the amount of one day's Ṣalāĥ will be Rs. 72 and that of 30 days' Ṣalāĥ, will be Rs. 2160. For 12 months, the amount will be Rs. 25920. Now if the Ṣalāĥ of 50 years are due on a deceased person, Rs. 1296000 will have to be donated as Fidyaĥ. Obviously, everybody does not possess enough money to donate this much amount. To resolve this problem, our scholars have devised a Shar'ī Ḥīlaĥ (a way out) e.g. Rs.2160 may be donated to some Faqīr (Definition of Faqīr and Miskīn may be seen on page. 207-208)

with the intention of Fidyaĥ for all the Ṣalāĥ of 30 days. In this way, Fidyaĥ of Ṣalāĥ of 30 days would get paid off. Now, that Faqīr should gift that amount to the payer. Having received the amount, the payer should again donate it to the Faqīr with the intention of Fidyaĥ of Ṣalāĥ of another 30 days in such a way that the amount again comes in the custody of the Faqīr. This exchange should continue till Fidyaĥ of all Ṣalāĥ gets paid off.

It is not necessary to perform Ḥīlaĥ with the amount of 30 days; it has been stated just as an example. Suppose that the amount for Fidyaĥ of 50 years is available, a single exchange will be sufficient. It should also be noted that the computation for the amount of Fidyaĥ will have to be made as per latest price of wheat. Similarly, there is one Ṣadaqa-e-Fiṭr for each fast. Having paid Fidyaĥ of Ṣalāĥ, the Fidyaĥ of Fasts may also be paid off in the same way. Poor and rich both may avail the facility of Ḥīlaĥ. If heirs carry out this deed, it would be a great help for their deceased. In this way, the deceased person will be relieved from the obligations اِنْ شَآءَاللہ عَزَّوَجَلَّ and the heirs will also deserve Šawāb and recompense. Some people donate a volume of the Holy Qurān to a Masjid etc. assuming that they have paid Fidyaĥ of all Ṣalāĥ of the deceased person; it is their misconception. (For details see: Fatāwā-e-Razavīyyaĥ, V8, P168, Razā Foundation Lahore)

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

A Ruling Concerning the Fidyaĥ for a Deceased Woman

If the (monthly) habitual duration of the deceased woman's menstrual period is known, the days equal to the total period of menses may be subtracted from the age of 9 years, and if it is not known, 3 days per month may be subtracted as per above-mentioned way. However, the

days of menstrual period would not be subtracted from the months of pregnancy. Moreover, if the duration of woman's post-natal bleeding is known, the days equal to the total period of post-natal bleeding may be subtracted for each pregnancy, and if it is not known, nothing should be subtracted as there is no limit on minimum side for post-natal bleeding. It is possible that the bleeding would stop in a minute and she would become pure. *(Fatāwā Raḍawiyyah (Jad īd), pp. 154, vol. 8)*

Ḥīlaĥ for 100 Whips

Dear Islamic brothers! I have not mentioned the Ḥīlaĥ of Ṣalāĥ on the basis of my personal opinion. The justification for Shar'ī Ḥīlaĥ is present in the Holy Qurān, Ḥadīš and renowned books of Ḥanafī Doctrine. For example, once, the noble wife of Ḥaḍrat Sayyidunā Ayyūb عَلَيْهِ السَّلَام got late in getting to his blessed court during the period of his illness, so he swore to hit her 100 whips after recovering from the illness. When he recovered, Allāĥ عَزَّوَجَلَّ ordered him to strike her with a broom made of 100 straws. The Holy Qurān says:

وَ خُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَ لَا تَحْنَثْ ؕ

And We said, 'Take a broom in your hand, strike with it and do not break your oath'.

(Section 23, Rukū' 13) (Kanzul Īmān [Translation of Quran])

There is a complete chapter on the topic of Ḥīlaĥ entitled "Kitāb-ul-Ḥīl" in the famous Ḥanafī book "'Alamgīrī." It is stated in the same book: "It is Makrūĥ to do a Ḥīlaĥ to deprive someone of his rights, or create doubt in it, or deceive by something false, but the Ḥīlaĥ aimed at preventing someone from committing Ḥarām, or in order to attain something Ḥalāl is commendable. The following Qurānic verse is a proof for the permissibility of such types of Ḥīlaĥ:

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وَ خُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَ لَا تَحْنَثْ ؕ

And We said, 'Take a broom in your hand, strike with it and do not break your oath'.

(Section 23, Rukū' 13) (Fatāwa-e-'Ālamgīrī, pp. 390, vol. 6) (Kanzul Īmān [Translation of Quran])

When did the Tradition of Ear-Piercing Initiate?

There is another evidence for the permissibility of Ḥīlaĥ; Sayyidunā Abdullah ibn 'Abbās رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا reports: Once, there was a discord between Ḥaḍrat Sayyidatunā Sāraĥ and Ḥaḍrat Sayyidatunā Ĥājiraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا. Ḥaḍrat Sayyidatunā Sāraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا swore that if she got a chance, she would cut an organ of Ḥaḍrat Sayyidatunā Ĥājiraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. Allāĥ عَزَّوَجَلَّ sent Ḥaḍrat Sayyidunā Jibrāīl عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام in the court of Ḥaḍrat Sayyidunā Ibrāĥīm عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام for reconciliation between them. Ḥaḍrat Sayyidatunā Sāraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا asked, "مَا حِيْلَةُ يَمِيْنِي (i.e. what about my vow?)." A revelation descended upon Ḥaḍrat Sayyidunā Ibrahim عَلَیْہِ السَّلَام for advising Ḥaḍrat Sayyidatunā Sāraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا to pierce the ear of Ḥaḍrat Sayyidatunā Ĥājiraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا. Since then the tradition of piercing ears commenced. *(Ghamzu 'Uyun-il-Basair lil Hamavi, vol. 3, pp. 295, Idara-tul-Qurān)*

Cow's Meat as a Gift

The mother of the believers, Ḥaḍrat Sayyidatunā 'Āishaĥ Ṣiddīqaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا reports that once some cow-meat was presented in the court of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Someone told the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم that the meat was donated to Ḥaḍrat Sayyidatunā Barīraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, as Ṣadaqaĥ (charity). Sultan of Madīnaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, "هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ (i.e. it was Ṣadaqaĥ for Barīraĥ but a gift for us). *(Saḥīḥ Muslim, pp. 541, Ḥadīš 1075)*

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Shar'ī Ḥīlaĥ for Zakāĥ

The foregoing Ḥadīš clearly indicates that the meat donated as Ṣadaqaĥ to Ḥaḍrat Sayyidatunā Barīraĥ رَضِیَ اللّٰہُ عَنۡہَا who was deserving of Ṣadaqaĥ was doubtlessly Ṣadaqaĥ for her. However, when the same meat, after being given in her custody, was presented in the court of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیۡہِ وَاٰلِہٖ وَسَلَّم its ruling changed altogether and it was no longer Ṣadaqaĥ.

Similarly, a deserving person (deserving of Zakāĥ), after taking Zakāĥ in his custody, may gift it to anybody or he may donate it for Masjid etc. as this donation by that deserving person is a sort of gift rather than Zakāĥ. The reverent scholars رَحِمَہُمُ اللّٰہُ تَعَالٰی have described a Shar'ī Ḥīlaĥ for Zakāĥ that is as follows:

The money of Zakāĥ cannot be used to pay for the burial or shrouding expenses of a deceased or for the construction of Masjid as Tamlīk-e-Faqīr (i.e. making the Faqīr owner of Zakāĥ donation) is missing here. However, if the money of Zakāĥ is to be spent on such matters, donate Zakāĥ to some Faqīr so that he becomes its owner and now that Faqīr may spend the money (in construction of Masjid etc.); both will gain Šawāb." *(Baĥār-e-Sharī'at, pp. 890, vol. 1)*

100 People will be Rewarded Equally

Dear Islamic brothers! Did you see? The money of Zakāĥ may be used for burial expenses or in the construction of Masjid after performing Shar'ī Ḥīlaĥ as the money is Zakāĥ for Faqīr but once the Faqīr gets its possession, he becomes its owner and he may spend it as he likes. By virtue of Shar'ī Ḥīlaĥ, Zakāĥ of the donor got paid and at the same time, the Faqīr became entitled for Šawāb for spending his money in the construction of Masjid. The ruling for Shar'ī Ḥīlaĥ may be explained to the Faqīr as well. If possible, the donation should be circulated in

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hands of more people while performing Shar'ī Ḥīlaĥ so that more people could gain Šawāb. For example, suppose 12 hundred thousand rupees of Zakāĥ are to be donated to a Faqīr for Shar'ī Ḥīlaĥ. The Faqīr should take this amount in his possession and then gift it to other Islamic brother. That Islamic brother, after having the possession of the amount, should gift it to another one. In this way, each involved brother should handover possession of that amount to the other with intention of gaining Šawāb and the last one, then, should spend it for construction of Masjid or in any other expenditure for which Shar'ī Ḥīlaĥ has been done; اِنْ شَآءَاللہ عَزَّوَجَلَّ everyone will get Šawāb of spending 12 hundred thousand rupees as Ṣadaqaĥ.

Ḥaḍrat Sayyidunā Abū Ĥuraīraĥ رَضِیَ اللہُ تَعَالٰی عَنْہُ reports that the beloved Rasūl of Allāĥ صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "If Ṣadaqaĥ is circulated through hundreds of hands, then each one of them will earn the Šawāb equal to that of the donor and there will be no deduction in his Šawāb." *(Tarīkh Baghdad, vol. 7, pp. 135, Ḥadīš 356)*

Definition of "Faqīr"

A Faqīr is the one who (a) possesses some assets but they are less than the worth of Niṣāb (b) or the one who possesses assets valued up to the amount of Niṣāb, but the same are engaged in his basic necessities (i.e. by means of his assets, his basic needs are being fulfilled) e.g. a house for living, household items, animals (or scooter, car) for travelling, tools for a craftsman, clothes for wearing, slaves for servitude, Islamic books for the one interested in religious study but not more than the requirement, (c) Similarly, if someone is in debt such that on deduction of debt, the remaining assets would be less than the worth of Niṣāb; he is also Faqīr, no matter, he possesses multiples of Niṣāb. *(Rad-dul-Muḥtār, pp. 333, vol. 3 etc.)*

Definition of "Miskīn"

A Miskīn is the one who does not possess anything and he has to beg others for food or clothes for covering the body. Begging is Ḥalāl (allowed) for him. It is Ḥarām for a Faqīr (i.e. the one who possesses meal for eating of one time and has clothes for wearing) to beg without need and compulsion. *(Fatāwa-e-'Ālamgīrī, pp. 187-188, vol. 1, Baĥār-e-Sharī'at, pp. 924, vol. 1)*

Dear Islamic brothers! It became obvious that the beggars who beg as a profession without need and compulsion despite being capable enough to earn livelihood are sinners; further, those who donate such people despite being aware of their condition, their Zakāĥ and charity go to waste and they become sinners as well.

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Method of Funeral Salah*

No matter how hard satan tries to prevent you, please read the entire booklet, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will experience its benefits by yourself.

Excellence of Ṣalāt-'Alan-Nabī ﷺ

The Prophet of creation, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم states, 'The one who recites Ṣalāt once upon me, Allah عَزَّوَجَلَّ writes one Qīrāṭ of recompense for him, and one Qīrāṭ is equivalent to the mount Uḥud.'

(Muṣannaf 'Abdur Razzāq, vol. 1, pp. 39, Ḥadīš 153)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Virtue of participating in the funeral Ṣalāĥ of a Walī

A person participated in the funeral Ṣalāĥ of Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى. He saw Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى in his dream at night and asked, 'How did Allah عَزَّوَجَلَّ treat you?' He رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه replied, 'Allah عَزَّوَجَلَّ has forgiven me as well as all those who participated in my funeral Ṣalāĥ.' The person said, 'Yā Sayyidī! I also participated in your funeral Ṣalāĥ.' Listening to this, Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى took out a list and checked for his name therein but that person's name

* Ḥanafī

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was not present in the list; when checked thoroughly, he saw that the name of that person was written in the margin.

(Tārīkh Dimashq li Ibn ‘Asākir, vol. 20, pp. 198)

May Allah عَزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

The forgiveness of the devotees as well

After the death of Sayyidunā Bishr Ḥāfī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْکَافِی, Qāsim Bin Munabbiĥ عَلَیْہِ رَحْمَۃُ اللّٰہِ الرَّافِع saw him in dream and asked, ‘How did Allah عَزَّوَجَلَّ treat you?’ He رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ replied, ‘Allah عَزَّوَجَلَّ forgave me and told me, ‘O Bishr! I have forgiven you as well as all those who attended your funeral Ṣalāĥ.’ I then requested, ‘O Rab عَزَّوَجَلَّ, forgive even those who love me.’ Allah عَزَّوَجَلَّ said, ‘I have forgiven all those who would love you till the Day of Judgement.’ *(Tārīkh Dimashq li Ibn ‘Asākir, vol. 10, pp. 225)*

May Allah عَزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

A’māl na daykĥay yeĥ daykĥā, Ĥay mayray Walī kay dar kā gadā
Khāliq nay mujĥay yūn bakhsh diyā, سُبْحٰنَ اللّٰہ سُبْحٰنَ اللّٰہ

Instead of deeds, my devotion towards a Walī was acknowledged
And for this reason, my Creator pardoned me, سُبْحٰنَ اللّٰہ سُبْحٰنَ اللّٰہ

Dear Islamic brothers! Association with the pious saints of Allah عَزَّوَجَلَّ is a great privilege, mentioning them is a means of attaining mercy, their

company is a blessing not only in the world but also in the Hereafter, visiting their mausoleums is a cure for the disease of sins and devotion towards them leads to success in the Hereafter. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ we are the devotees of the pious saints of Allah عَزَّوَجَلَّ and we love the perfect Walī, Sayyidunā Bishr Ḥāfī عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَافِي. Yā Allah عَزَّوَجَلَّ! Forgive us for their sake.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Bishr Ḥāfī say Ĥamayn tu piyār Ĥay
اِنْ شَآءَ الله *apnā bayřā pār Ĥay*

As we have affection for Bishr Ḥāfī
اِنْ شَآءَ الله *we will be successful in the Hereafter*

A shroud thief

A shroud thief participated in the funeral Ṣalāĥ of a woman and noted the whereabouts of her grave in the graveyard. At night, he dug the grave with the intention of stealing the shroud. All of a sudden, the blessed woman spoke, 'سُبْحٰنَ اللّٰه عَزَّوَجَلَّ! A Maghfūr (pardoned) person is stealing the shroud of a Maghfūraĥ woman! Listen, Allah عَزَّوَجَلَّ has forgiven me and all those who offered my funeral Ṣalāĥ and you are also among the pardoned ones.' Listening to this, he immediately closed the grave and repented sincerely. *(Shu'ab-ul-Īmān, vol. 7, pp. 8, Ḥadīš 9261)*

May Allah عَزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Forgiveness of the funeral participants

Dear Islamic brothers! Did you notice how beneficial the participation in the funeral Ṣalāĥ of the pious people is! Whenever we get a chance or even better, making effort to get such a chance, we should participate in the funeral Ṣalāĥs of the Muslims. Our participation in the funeral of a pious person may bring about our forgiveness in the Hereafter. How immense is Allah's mercy! He عَزَّوَجَلَّ forgives not only the deceased one but also the attendees of his funeral! Therefore, Sayyidunā 'Abdullāĥ Bin 'Abbās رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا reports that the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The very first reward given to the true believer on his death is that all the participants of his funeral Ṣalāĥ are forgiven.'

(Attarghīb Wattarhîb, vol. 4, pp. 178, Ḥadīš 13)

First gift in the grave

Someone asked the Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, 'What is the very first gift that is awarded to a true believer when he enters his grave?' The Merciful Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم answered, 'All the participants of his funeral Ṣalāĥ are forgiven.' *(Shu'ab-ul-Īmān, vol. 7, pp. 8, Ḥadīš 9257)*

The funeral of a heavenly person

The Greatest and Holiest Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'When a Heavenly person passes away, Allah عَزَّوَجَلَّ feels shy (befitting His status) in punishing those who carried the bier of that person and those who followed the funeral procession and those who offered his funeral Ṣalāĥ.'

(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 1, pp. 282)

Šawāb of accompanying the funeral

Sayyidunā Dāwūd عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام humbly asked Allah عَزَّوَجَلَّ, 'Yā Allah عَزَّوَجَلَّ! What is the Šawāb of accompanying the funeral merely for

Your pleasure?' Allah عَزَّوَجَلَّ replied, 'The day when he dies, the angels will accompany his funeral procession and I will forgive him.'

(Sharḥ-uṣ-Ṣudūr, pp. 97)

Šawāb equivalent to mount Uḥud

Sayyidunā Abū Ĥurayraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ reports that the Prophet of Raḥmaĥ, the Intercessor of the Ummaĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who left home to accompany a funeral (considering it as a duty of believers and with the intention to earn Šawāb), offered the funeral Ṣalāĥ and accompanied the funeral till its burial, Šawāb of two Qīrāṭ is written for him. Each Qīrāṭ is equivalent to the mount Uḥud. There is one Qīrāṭ Šawāb for the person who returns after the funeral Ṣalāĥ (without participation in the burial).' *(Ṣaḥīḥ Muslim, pp. 472, Ḥadīš 945)*

The funeral Ṣalāĥ has admonition

Sayyidunā Abū Żar Ghifārī رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ narrated that the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said to me, 'Visit the graves, it will remind you of the Hereafter and bathe the deceased as touching the mortal body (dead body) is a great lesson and offer the funeral Ṣalāĥ so that it makes you sorrowful, for a sorrowful person is under the shadow of Allah عَزَّوَجَلَّ and does pious deeds.'

(Al-Mustadrak lil-Ḥākim, vol. 1, pp. 711, Ḥadīš 1435)

Excellence of giving ritual bath to the corpse

Sayyidunā 'Alī-ul-Murtaḍā كَرَّمَ اللّٰہُ تَعَالٰی وَجْہَہُ الْکَرِیْم reported that the Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who gives ritual bath to a deceased person, shrouds him, applies fragrance, lifts the bier, offers the Ṣalāĥ and hides the unpleasant thing that appears, he will be as cleansed of his sins as the day his mother gave birth to him.'

(Sunan Ibn Mājaĥ, vol. 2, pp. 201, Ḥadīš 1462)

What to recite on seeing a funeral!

After the death of Sayyidunā Mālik Bin Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا, someone saw him in a dream and asked, 'How did Allah عَزَّوَجَلَّ treat you?' He رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ replied, 'I was blessed with forgiveness just because of a sentence which Sayyidunā 'Ušmān-e-Ghanī رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ used to say on seeing a funeral: سُبْحٰنَ الْحَیِّ الَّذِیْ لَا یَمُوْتُ [Pure is He (from all defects/limitations) who is alive and will never die]. Hence, I also used to recite the same sentence on seeing a funeral; Allah عَزَّوَجَلَّ forgave me because of reciting it.' *(Derived from: Iḥyā-ul-'Ulūm, vol. 5, pp. 266)*

Whose funeral Ṣalāĥ was offered first by the Beloved Prophet ﷺ?

The funeral Ṣalāĥ was first initiated in the era of Sayyidunā Ādam Ṣafiyullāĥ عَلٰی نَبِیِّنَا وَعَلَیْہِ الصَّلٰوۃُ وَالسَّلَام, angels recited four 'Takbīrāt' in the blessed funeral prayer of Sayyidunā Ādam Ṣafiyullāĥ عَلٰی نَبِیِّنَا وَ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام. In Islam, the order for the funeral Ṣalāĥ becoming mandatory (Wājib) was revealed in Madīnaĥ Munawwaraĥ زَادَھَا اللّٰہُ شَرَفًا وَّ تَعْظِیْمًا. Sayyidunā As'ad Bin Zurāraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ passed away at the end of the ninth month after Ḥijraĥ and he رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ was the first companion whose funeral Ṣalāĥ was performed by the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

(Derived from: Fatāwā Razawiyyaĥ - referenced, vol. 5, pp. 375-376)

The funeral Ṣalāĥ is Farḍ-e-Kifāyaĥ

The funeral Ṣalāĥ is Farḍ-e-Kifāyaĥ, i.e., if even a single person offered it, everyone would be relieved of the obligation; if no one offered it, and all those who were aware of it will be sinners. Jamā'at (congregation) is not a condition for this Ṣalāĥ; if even one person offered it, the Farḍ will be fulfilled. The denial of its Farḍiyyat (obligation) is Kufr (infidelity). *(Baĥār-e-Sharī'at, vol. 1, pp. 825; 'Ālamgīrī, vol. 1, pp. 162; Durr-e-Mukhtār, vol. 3, pp. 120)*

There are two fundamentals and three Sunnaĥs in the funeral prayer

The two fundamentals are: (1) To recite 'اَللّٰهُ اَكْبَرُ' four times (2) Qiyām (to stand). The three Sunan-e-Muakkadaĥ are: (1) Šanā (2) Ṣalāt-'Alan-Nabī (3) Supplication for the deceased. *(Baĥār-e-Sharī'at, vol. 1, pp. 829)*

Method of funeral Ṣalāĥ (Ḥanafī)

The Muqtadī should make the following intention: 'I make the intention of offering this funeral Ṣalāĥ for Allah عَزَّوَجَلَّ and making supplication (Du'ā) for this dead person, following this Imām.'

(Fatāwā Tātār Khāniyaĥ, vol. 2, pp. 153)

Now the Imām and the Muqtadīs should raise their hands up to their ears and fold them below the navel as usual whilst saying اَللّٰهُ اَكْبَرُ, and then recite Šanā. After 'وَتَعَالٰى جَدُّكَ' read 'وَجَلَّ ثَنَآءُكَ وَلَآ اِلٰهَ غَيْرُكَ.' Then, without raising the hands, say اَللّٰهُ اَكْبَرُ and recite Durūd-e-Ibrāĥīm. Without raising the hands again, say اَللّٰهُ اَكْبَرُ and now recite the supplication (the Imām should say the Takbīrāt loudly whilst the Muqtadīs should do the same in a low voice. Both the Imām and Muqtadīs should recite the remaining invocations in a low voice).

After the supplication, say اَللّٰهُ اَكْبَرُ, unfold the hands and perform Salām on both sides. During the Salām, the intention should be made for the deceased person, for angels and for the participants of the Ṣalāĥ, same as in the Salām of other Ṣalāĥs; the only difference here is the addition of the intention for the deceased person as well.

(Baĥār-e-Sharī'at, vol. 1, pp. 829, 835)

Supplication for funeral of adults (man and woman)

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَآئِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثٰنَا ؕ اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ ؕ وَ مَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ؕ

O Allah (عَزَّوَجَلَّ)! Forgive all of our living ones and all the dead ones, and all those who are present and all those who are not present, and all our young ones and all our elderly ones, and all our men and all our women. Yā Allah (عَزَّوَجَلَّ)! Whomever you keep alive from among us, keep him alive in Islam, and whomever of us you make die, make him die with faith.

(Al-Mustadrak lil-Ḥākim, vol. 1, pp. 684, Ḥadīš 1366)

Du'ā for a male minor

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّ اجْعَلْهُ لَنَآ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهُ لَنَا شَافِعًا وَّ مُشَفَّعًا ؕ

O Allah (عَزَّوَجَلَّ)! Make him a fore-runner to become a support for us, and make him a recompense for us, and make him our intercessor, and the one whose intercession is accepted.

(Kanz-ud-Daqāiq, pp. 52)

Du'ā for a female minor

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّ اجْعَلْهَا لَنَآ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهَا لَنَا شَافِعَةً وَّ مُشَفَّعَةً ؕ

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O Allah (عَزَّوَجَلَّ)! Make her a fore-runner to become a support for us, and make her a recompense for us, and make her our intercessor, and the one whose intercession is accepted.

To offer funeral Ṣalāĥ whilst standing upon shoes

In case of offering the funeral Ṣalāĥ whilst wearing shoes, the shoes as well as the part of the earth beneath them must be pure, while, in case of offering the Ṣalāĥ placing the feet upon the shoes having taken them off, the purity of the sole of the shoes and the ground is not necessary. In reply to a question, A'lā Ḥaḍrat, Imām-e-Aĥl-e-Sunnat, Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن says, 'If the place was impure due to urine, etc., or those who offered the Ṣalāĥ wearing such shoes whose soles were not pure, their Ṣalāĥ would not be valid. It is, therefore, safer to offer the funeral Ṣalāĥ by taking the shoes off and place the feet upon them so that the Ṣalāĥ would not be affected even if the sole of the shoes or the earth is impure.' *(Fatāwā Razawiyyaĥ, vol. 9, pp. 188)*

Funeral Ṣalāĥ in absentia

Presence of the corpse in front is necessary. Offering funeral Ṣalāĥ in absence of the corpse is not valid. It is Mustaḥab for the Imām to stand in front of the chest of the corpse. *(Durr-e-Mukhtār, vol. 3, pp. 123, 134)*

Method of offering joint Ṣalāĥ for more than one funeral

Ṣalāĥ of several funerals may be offered jointly. It is optional to either place the corpses parallel such that chest of all remain in front of the Imām or place them in a queue such that the feet of the one corpse are towards head of the other, and so on.

(Baĥār-e-Sharī'at, vol. 1, pp. 839; 'Ālamgīrī, vol. 1, pp. 165)

How many rows should there be in a funeral Ṣalāĥ?

It is better to have three Ṣafs (rows) in the funeral Ṣalāĥ as it is mentioned in a blessed Ḥadīš, 'The one whose (funeral) Ṣalāĥ was offered by three Ṣafs, he will be forgiven.' If there are only 7 people, one should become Imām, three should stand in the first Ṣaf, two in the second Ṣaf and one in the third Ṣaf. *(Ghunyaĥ, pp. 588)* In the funeral Ṣalāĥ, the last Ṣaf is most excellent than all other Ṣafs. *(Durr-e-Mukhtār, vol. 3, pp. 131)*

If one missed some part of the congregational funeral Ṣalāĥ, then...

The Masbūq (the person who has missed some of the Takbīrāt) will say his remaining Takbīrāt after the Imām has performed Salām on either side. If he suspects that the people would carry the bier up to the shoulders in case of reciting supplications, etc., he should just utter Takbīrāt and leave out the supplications, etc. If a person arrives after the fourth Takbīr, he may join the Ṣalāĥ (before the Imām performs Salām), utter Takbīr three times after Imām's Salām and then perform Salām. *(Durr-e-Mukhtār, vol. 3, pp. 136)*

Funeral of an insane person or the one who committed suicide

The one who is insane from birth or became insane before reaching the age of puberty and died in the state of insanity, the supplication of a minor will be recited in his funeral Ṣalāĥ. *(Jauĥaraĥ, pp. 138; Ghunyaĥ, pp. 587)* The funeral Ṣalāĥ of the one who committed suicide will be offered.

(Durr-e-Mukhtār, vol. 3, pp. 128)

Rulings pertaining to a dead infant

If a Muslim's baby was born alive, i.e., it was alive whilst the most part of its body was out (during birth) and then died, it will be bathed, shrouded and its funeral Ṣalāĥ will be offered. Otherwise, it will be

washed (ritual bath not required), wrapped in a cloth and buried. Ritual bathing, burial shroud and funeral Ṣalāĥ are not required for it according to the Sunnaĥ. If the baby's head comes out first, then 'the most part' means from head up to the chest in this case. Therefore, if the baby's head comes out and it cries but dies before coming out up to the chest, its funeral Ṣalāĥ will not be offered. If the feet come out first then 'the most part', means from feet up to the waist in this case. Whether the baby is born alive or dead or lost in miscarriage (premature birth), it should be named as it will be resurrected on the Day of Judgement.

(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 152, 153; Baĥār-e-Sharī'at, vol. 1, pp. 841)

Šawāb of shouldering the bier

It is stated in a blessed Ḥadīš, 'Whoever carries the bier on shoulder and walks 40 steps, 40 of his major sins will be forgiven.' It is also mentioned in a blessed Ḥadiš that the one who carries the bier on his shoulder from all four posts (of the funeral bier) will be granted ultimate forgiveness by Allah عَزَّوَجَلَّ. *(Al-Jauĥara-tun-Nayyaraĥ, pp. 139; Durr-e-Mukhtār, vol. 3, pp. 158, 159; Baĥār-e-Sharī'at, vol. 1, pp. 823)*

Method of shouldering the bier

It is an act of worship to carry the bier on the shoulder. It is a Sunnaĥ to carry the bier on the shoulder from all four corners one after the other and to walk 10 steps at each side. The complete Sunnaĥ is to first carry the bier on the shoulder from the right head side of the bier, then the right foot side, then the left head side and then the left foot side and to walk 10 steps each time thus making a total of 40 steps.

('Ālamgīrī, vol. 1, pp. 162; Baĥār-e-Sharī'at, vol. 1, pp. 822)

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Some people announce in the funeral procession to walk two steps each. They should instead announce, '*Carry the funeral on your shoulder from all four sides and walk 10 steps each time.*'

Method of carrying the bier of a child

If a single person carries the body of a young child in his arms and the rest of the people take the child in their arms in turns, there is no harm in it. *('Ālamgīrī, vol. 1, pp. 162)*

It is impermissible and forbidden for a woman to walk along in the funeral procession (whether it is the funeral of the young or old). *(Baĥār-e-Sharī'at, vol. 1, pp. 823; Durr-e-Mukhtār, vol. 3, pp. 162)*

Rulings of returning after the funeral Ṣalāĥ

Whoever accompanied the funeral should not return home without offering the funeral Ṣalāĥ; after the Ṣalāĥ, he may return, seeking permission from the family-members of the deceased person. There is no need to ask permission for returning after the burial.

('Ālamgīrī, vol. 1, pp. 165)

Can a husband carry the bier of his wife?

The husband is allowed to carry his wife's bier on his shoulder, lower her in the grave for the burial and see her face. He is prohibited only from bathing his wife and directly touching her body (without cloth, etc., in between). A woman can bathe her husband.

(Baĥār-e-Sharī'at, vol. 1, pp. 812, 813)

Shar'ī ruling of an apostate's funeral

There is the same ruling for funeral of an apostate and a disbeliever. Once a query was asked in the court of A'lā Ḥaḍrat, Imām-e-Aĥl-e-

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Sunnat, ‘Allāmaĥ Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن about a person who had converted from Islam to Christianity. In reply, he رَحْمَةُ اللهِ تَعَالٰى عَلَيْه writes on page-170, volume 9 of *Fatāwā Razawiyyaĥ* that if it was proven as per Shar’ī criteria that the dead had, Allah عَزَّوَجَلَّ forbid, changed his religion and adopted Christianity, performing his funeral Ṣalāĥ, shrouding or burying him like that for Muslims – are all absolutely Ḥarām. Allah عَزَّوَجَلَّ says in the Holy Quran:

وَ لَا تُصَلِّ عَلٰۤى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّ لَا تَقُمْ عَلٰى قَبْرِهٖ ؕ

And never offer Ṣalāĥ upon any of their dead, and never stand by his grave.

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūraĥ At-Taubaĥ, verse 84)

However, if those offering the funeral Ṣalāĥ were unaware of his Christianity and were considering him to be a Muslim according to what they knew, and they remained unaware till his funeral/burial, they will not be objected to; since they assumed that he was a Muslim, and as such these acts were obligatory for them. But if they were aware of his Christianity and they still performed his Ṣalāĥ and burial, then they committed an absolutely grave sin. As long as they do not repent of this sin, Ṣalāĥ in their Imāmat is invalid; however they will not be treated as apostates as they will not become disbeliever on committing that sin. Our sacred Sharī’aĥ (Islamic Sacred Law) defines a straight path; it does not like immoderation in any affair. However, if it is proven that, despite being aware of his Christianity, they did so not only due to their ignorance or some worldly interest but also considering his Christianity worthy of respect and deserving of funeral and burial, all those having this intention will, no doubt, become apostates and disbelievers. It will be Wājib for the Muslims to consider them apostates in all matters and their company is strictly impermissible. Those who will accompany them or support them will be sinners. *(Fatāwā Razawiyyaĥ)*

Allah عَزَّوَجَلَّ says in the 84th verse of Sūraĥ At-Taubaĥ of the Holy Quran:

وَ لَا تُصَلِّ عَلٰۤى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّ لَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ مَاتُوْا وَ هُمْ فٰسِقُوْنَ ﴿۸۴﴾

And never offer Ṣalāĥ upon any of their dead, and never stand by his grave. No doubt, they denied Allah and His Messenger, and died while they were in transgression (infidelity).

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūraĥ At-Taubaĥ, verse 84)

Commenting on the above-mentioned verse, Ṣadr-ul-Afāḍil, ‘Allāmaĥ Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِى says, ‘This verse has made it clear, that the funeral Ṣalāĥ of a disbeliever is not permissible at all and it is forbidden to stand beside the grave of a disbeliever for burial or to visit.’ *(Khazāin-ul-‘Irfān, pp. 241)*

It is reported by Sayyidunā Jābir Bin ‘Abdullāĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا that the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, ‘If they fall ill, don’t go to see them, if they die, don’t participate in their funeral.’

(Sunan Ibn Mājaĥ, vol. 1, pp. 70, Ḥadīš 92)

Five Madanī pearls in relation to funeral Ṣalāĥ

1. ‘So-and-so must be the Imām of my funeral Ṣalāĥ’ the Shar’ī ruling about such a will

The deceased person had made a will that his funeral Ṣalāĥ should be led by so-and-so Imām or so-and-so would give him the ritual bath. This will is Bāṭil, i.e., this will is not going to waive the right of his Walī (the guardian of the deceased person). Indeed, the guardian has the authority not to lead the funeral Ṣalāĥ himself as Imām and allow

the designated person to lead the funeral Ṣalāĥ. *(Baĥār-e-Sharī'at, vol. 1, pp. 837; 'Ālamgīrī, vol. 1 pp. 163, etc.)* If the will is for a pious person or an Islamic scholar, the heirs should then act upon it.

2. The Imām should stand before the chest of the corpse

It is Mustaḥab (preferable) for the Imām to stand in front of the chest of the corpse; he should not be far whether the corpse is of a male or a female, an adult or a minor. This is valid when there is only one corpse for the funeral Ṣalāĥ and if there are more than one, then the Imām should stand near in front of the chest of one corpse.

(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 134)

3. What if burial occurs without offering funeral Ṣalāĥ?

If the dead body is buried and even the handful of earth is thrown, now the funeral Ṣalāĥ should be offered in front of his/her grave till the dead body is not likely to be decayed, if the soil is yet to be given, then the dead body should be taken out for funeral Ṣalāĥ and buried again. There is no specific number of days for offering the funeral Ṣalāĥ in front of the grave. The variation in duration depends on various factors, such as weather, type of soil, type/condition of the dead body and its disease. The body decays quickly in summer and in winter it takes longer, quickly in wet or salty soil, and slowly in dried or unsalted soil. Similarly an obese body decays faster than the skinny one.

(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp.134)

4. Funeral Ṣalāĥ of someone buried under the rubble

If a person died after falling into a well, or a house/building collapsed on him and the body cannot be recovered, his funeral Ṣalāĥ should be offered at the same place where he was deemed to be and if one is drowned in a river and his body could not be recovered then his funeral Ṣalāĥ

cannot be offered as it is unknown whether the Muṣallī (Ṣalāĥ offering person is in front of him (the dead body) or not.

(Rad-dul-Muḥtār, vol. 3, pp. 147)

5. Delaying the funeral Ṣalāĥ, to increase attendees

If a person dies on the day of Jumu'aĥ, his funeral procession should be finished before Ṣalāt-ul-Jumu'aĥ if it is possible to do so. Delaying the funeral Ṣalāĥ just to have more participants after Jumu'aĥ is Makrūĥ.

(Baĥār-e-Sharī'at, vol. 1, pp. 830; Rad-dul-Muḥtār, vol. 3, pp. 173, etc.)

Make the following announcement before the funeral of an adult

The friends and relatives of the deceased are requested to pay attention please! If the deceased had ever hurt you or violated your right in his lifetime, or he has owed you anything, please forgive him, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ this will benefit the deceased and you will also be rewarded. Please listen carefully about the intention and the method of the funeral Ṣalāĥ. 'I make the intention to offer this funeral Ṣalāĥ, for Allah عَزَّوَجَلَّ, and supplication for this dead person, following this Imām.' If you do not remember these particular words, there is no harm as long as this intention is in the heart: 'I am offering funeral Ṣalāĥ for this deceased person.'

When the Imām says اَللّٰهُ اَكْبَرُ raise both your hands up to the ears, say اَللّٰهُ اَكْبَرُ (in a low voice) then fold them below the navel and recite Šanā. When the Imām says اَللّٰهُ اَكْبَرُ the second time, without raising your hands, say اَللّٰهُ اَكْبَرُ and recite Durūd-e-Ibrāĥīm. When the Imām says اَللّٰهُ اَكْبَرُ for the third time, without raising your hands, say اَللّٰهُ اَكْبَرُ and recite the funeral supplication of a deceased adult (or if it is the funeral of a male or female child then announce to recite the supplication for the deceased child). When the Imām says اَللّٰهُ اَكْبَرُ the fourth and final time, say اَللّٰهُ اَكْبَرُ, unfold the hands and perform Salām, right then left following the Imām as usual.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Blessings of Jumu'aĥ*

Though satan will definitely make you feel lazy, revive your faith by going through this booklet thoroughly.

Excellence of invoking Ṣalāt-'Alan-Nabī on Friday

The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The one who recites Ṣalāt 200 times upon me on Friday, his 200 years' sins will be forgiven.'

(Jam'-ul-Jawāmi' lis-Suyūṭī, vol. 7, pp. 199, Ḥadīš 22353)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Dear Islamic brothers! How fortunate we are as Allah عَزَّوَجَلَّ has blessed us with the favour of Jumu'a-tul-Mubārak for the sake of His Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Regretfully, like other ordinary days, we spend even Friday heedlessly whereas it is a day of Eid, it is superior to all other days, the fire of Hell is not blazed up on Friday and the gates of Hell are not opened on Friday night. On the Day of Resurrection, Friday will be brought in the form of a bride; the fortunate Muslim dying on Friday attains the rank of martyrdom and remains safe from the torment of the grave.

A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَنَّان has said, 'The reward of the Hajj performed

* Friday

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on Friday is equivalent to 70 Hajj as the reward of a single virtuous deed performed on Friday is enhanced 70 times.' (As Friday is an immensely sacred day, therefore,) The punishment of a sin committed on Friday is also increased 70 times. *(Derived from Mirāĥ, vol. 2, pp. 323, 325, 336)* How words can express the excellence of Friday! By the name of Jumu'aĥ, Allah عَزَّوَجَلَّ has revealed a complete Sūraĥ that is present in the 28th part of the Holy Quran. Allah عَزَّوَجَلَّ has said in the 9th verse of Sūraĥ Al-Jumu'aĥ:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نُوْدِیَ لِلصَّلٰوةِ مِنْ یَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَ ذَرُوا الْبَیْعَ ؕ ذٰلِكُمْ خَیْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝۹

O you who believe! When the call for Ṣalāĥ is given on Jumu'aĥ (Friday), then rush towards the remembrance of Allah and leave aside business; this is better for you if you know. *[Kanz-ul-Īmān (Translation of Quran)]*

When did our Prophet offer his first Jumu'aĥ Ṣalāĥ?

'Allāmaĥ Maulānā Sayyid Muhammad Na'īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِی has said, 'When the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was on his way to Madīnaĥ for migration, he stopped at a place called Qubā at the time of Chāsht on Monday, 12th Rabī'-ul-Awwal. He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم stayed there for four days (Monday to Thursday); during the stay, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم laid the foundation stone of a Masjid. On Friday, he صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم proceeded towards Madīnaĥ. When they reached the area of the Banī Sālim Ibn 'Awf, it was time to offer the Jumu'aĥ Ṣalāĥ; people consecrated that place as Masjid where the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم offered the (first) Jumu'aĥ Ṣalāĥ and delivered a sermon. *(Khazāin-ul-'Irfān, pp. 884)*

اَلْحَمْدُ لِلّٰه عَزَّوَجَلَّ! The glorious Masjid-ul-Jumu'aĥ still exists there; the visitors behold the Masjid for the attainment of blessings and offer Nafl Ṣalāĥ over there.

Meaning of the word 'Jumu'aĥ'

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَنَّان has stated, 'As all the creatures assembled in their beings on this day and the completion of the creation took place on the very same day, clay for Sayyidunā Ādam عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام was also collected on this day; similarly, people congregate and perform the Friday Ṣalāĥ on this day; therefore, it is called Jumu'aĥ on account of the aforementioned reasons. Before the advent of Islam, the Arabs used to call it 'Arūbaĥ.'

(Mirāt-ul-Manājīḥ, vol. 2, pp. 317)

How many times Holy Prophet ﷺ offered Jumu'aĥ Ṣalāĥ?

A renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَنَّان has stated, 'The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم offered almost 500 Jumu'aĥ Ṣalāĥ as offering of Jumu'aĥ Ṣalāĥ commenced subsequent to the migration after which the total period of the apparent life of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is ten years and there are 500 Fridays in ten years' period.

(Mirāĥ, vol. 2, pp. 346 – Lam'āt lish-Shaykh 'Abdul Ḥaq Diĥlvī, vol. 4, pp. 190, Ḥadīš 1415)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Seal on heart

The Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Allah عَزَّوَجَلَّ will seal off the heart of the one abandoning three Jumu'aĥ's Ṣalāĥ out of laziness.'

(Jāmi' Tirmiżī, vol. 2, pp. 38, Ḥadīš 500)

Jumu'aĥ Ṣalāĥ is Farḍ-e-'Ayn and its Farḍiyyat (obligation) is more emphatic than that of Ṣalāt-uẓ-Ẓuĥr; the denier of its obligation is Kāfir (unbeliever). *(Durr-e-Mukhtār, vol. 3, pp. 5 – Baĥār-e-Sharī'at, vol. 1, pp. 762)*

Excellence of wearing ‘Imāmaĥ on Friday

The Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, ‘Indeed, Allah عَزَّوَجَلَّ and His angels send Ṣalāt upon those who wear ‘Imāmaĥ (turban) on Friday.’ *(Majma’-uz-Zawāid, vol. 2, pp. 394, Ḥadīš 3075)*

Cure is bestowed

Sayyidunā Ḥumayd Bin ‘Abdur Raḥmān رَضِیَ اللہُ تَعَالٰی عَنْہُمَا has narrated via his father, ‘The one who trims his nails on Friday, Allah عَزَّوَجَلَّ removes his disease and bless him with cure.’ *(Muṣannaf Ibn Abī Shaybaĥ, vol. 2, pp. 65)*

Protection from afflictions up to ten days

Ṣadr-ush-Sharī’aĥ Badr-uṭ-Ṭarīqaĥ ‘Allāmaĥ Maulānā Muhammad Amjad ‘Alī A’ẓamī عَلَیْہِ رَحْمَۃُ اللہِ الْقَوِی has said: It is stated in a blessed Ḥadīš that the one who trims his nails on Friday, Allah عَزَّوَجَلَّ will protect him from afflictions up to the next Friday including three more days, i.e. ten days in total. In accordance with one more narration, ‘The one trimming his nails on Friday, mercy will approach (him) and (his) sins will be removed.’ *(Baĥār-e-Sharī’at, part 16, pp. 226 – Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 9, pp. 668-669)*

A cause of reduction in sustenance

Ṣadr-ush-Sharī’aĥ Badr-uṭ-Ṭarīqaĥ ‘Allāmaĥ Maulānā Muhammad Amjad ‘Alī A’ẓamī عَلَیْہِ رَحْمَۃُ اللہِ الْقَوِی has said, ‘Although it is preferable to trim nails on Friday, yet if the nails are very long; one should not wait till Friday as growing long nails is a cause of reduction in sustenance.’ *(Baĥār-e-Sharī’at, part 16, pp. 225)*

Angels write the names of the fortunate ones

The Beloved Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, ‘At the onset of the day of Friday, the angels register the names of comers at the gateway of the Masjid. They record names in chronological order. The early comer is

like the one who gives Ṣadaqaĥ of a camel in the path of Allah. The next comer is like the one who gives a cow and then the next one is like the donor of a sheep; then the next one is like the donor of a hen and then the next one is like the donor of an egg. When the Imām sits (to deliver the sermon), the angels close the Books of Deeds and come to listen to the sermon.' *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 319, Ḥadīš 929)*

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na'īmī رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated, 'Some scholars have said that the angels stay (at the doors of the Masjid) from dawn whereas some other opine they stay from sunrise; the stronger opinion, however, is that they come and stay when the sun begins to decline (from zenith) because it is the instant when timing of Jumu'aĥ (Ṣalāĥ) begins.' The foregoing narration also clearly indicates that those angels know the names of every comer. It is noteworthy that if 100 people enter the Masjid initially, they all would be regarded as the first-comer. *(Mirāt-ul-Manājīḥ, vol. 2, pp. 335)*

The enthusiasm for offering Jumu'aĥ Ṣalāĥ in the first century

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has said, 'During the first century, people used to proceed towards the Jāmi' Masjid at the time of Saḥarī and after Ṣalāt-ul-Fajr holding lamps in their hands for offering Ṣalāt-ul-Jumu'aĥ. There used to be so huge crowd in the streets that it would seem as if it was the day of Eid, but gradually, this spirit died out. Thus, it is said that the very first Bid'aĥ (innovation) that evolved in Islam is the abandonment of early proceeding towards the Jāmi' Masjid.

Regretfully, the Muslims do not feel ashamed that Jews proceed towards their places of worship in the early morning on Saturday and Sunday; further, seekers of worldly luxuries also head towards the marketplace in the early morning for trading and earning wealth; so, why don't the

seekers of the Hereafter compete with such people!' *(Iḥyā-ul-'Ulūm, vol. 1, pp. 246)* A Masjid where Ṣalāt-ul-Jumu'aĥ is offered, is called a Jāmi' (main) Masjid.

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Hajj of the poor

Sayyidunā 'Abdullāĥ Bin 'Abbās رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا has narrated that the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: 'اَلْجُمُعَةُ حَجُّ الْمَسَاكِيْنَ i.e. '*Ṣalāt-ul-Jumu'aĥ is the Hajj of Masākīn (destitute).*' In another narration, it is stated: 'اَلْجُمُعَةُ حَجُّ الْفُقَرَاء i.e. *Ṣalāt-ul-Jumu'aĥ is the Hajj of Fuqarā (poor).*' *(Jam'-ul-Jawāmi' lis-Suyūṭī, vol. 4, pp. 84, Ḥadīš 11108-11109)*

Proceeding for Jumu'aĥ Ṣalāĥ early is equivalent to Hajj

The Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'No doubt, there is one Hajj and one 'Umraĥ for you on every Friday. Therefore, early proceeding for Ṣalāt-ul-Jumu'aĥ is (equivalent to) Hajj and waiting for Ṣalāt-ul-'Aṣr having offered Ṣalāt-ul-Jumu'aĥ is (equivalent to) 'Umraĥ.' *(As-Sunan-ul-Kubrā, vol. 3, pp. 342, Ḥadīš 5950)*

Reward of Hajj and 'Umraĥ

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْوَالِی has said, '(Having offered Ṣalāt-ul-Jumu'aĥ) one should remain in the Masjid till Ṣalāt-ul-'Aṣr and staying in the Masjid till Ṣalāt-ul-Maghrib is even more preferable.

It is said that the one who offers Ṣalāt-ul-Jumu'aĥ in the Jāmi' Masjid, stays there afterwards and offers Ṣalāt-ul-'Aṣr in the same Jāmi' Masjid, there is the reward of Hajj for him, and the one who stays till Ṣalāt-ul-Maghrib and offers Ṣalāt-ul-Maghrib in the same Masjid, there is the reward of Hajj and 'Umraĥ for him.' *(Iḥyā-ul-'Ulūm, vol. 1, pp. 249)*

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Chief of all days

The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'Friday is chief of all days; it is most magnificent [among all days] in the court of Allah عَزَّوَجَلَّ. It is superior to even Eid-ul-Aḍḥā and Eid-ul-Fiṭr in the court of Allah عَزَّوَجَلَّ. It has five particular features:

1. Allah عَزَّوَجَلَّ created Sayyidunā Ādam عَلَيْهِ السَّلَام on this day. (2) Sayyidunā Ādam عَلَيْهِ السَّلَام descended upon the earth on this day. (3) Sayyidunā Ādam عَلَيْهِ السَّلَام passed away on the same day.

4. On Friday, there is one such moment in which if someone prays for anything, he will be granted whatever he asked for, provided he does not ask for anything Ḥarām. (5) The Judgement Day will take place on Friday. There is no such distinguished angel, the sky, the earth, wind, mountain and river that does not fear Friday.' *(Sunan Ibn Mājaĥ, vol. 2, pp. 8, Ḥadīš 1084)*

Fear for the Judgement Day among animals

According to another narration, the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'There is no animal that does not scream from dawn to sunrise every Friday out of the fear of the Day of Judgement, except man and jinn.' *(Muwaṭṭā Imām Mālik, vol. 1, pp. 115, Ḥadīš 246)*

Supplications are fulfilled

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'On Friday, there is one such a moment which if a Muslim gets and asks Allah عَزَّوَجَلَّ for anything in that moment, Allah عَزَّوَجَلَّ will definitely grant him. That moment is very short.' *(Ṣaḥīḥ Muslim, pp. 424, Ḥadīš 852)*

Seek between 'Aṣr and Maghrib

The Beloved Rasūl صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'On Friday, look for the moment that is desired from 'Aṣr to the sunset.' *(Jāmi' Tirmiżī, vol. 2, pp. 30, Ḥadīš 489)*

Saying of the author of Baĥār-e-Sharī'at

Ṣadr-ush-Sharī'aĥ Maulānā Muhammad Amjad 'Alī A'ẓamī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی has stated, 'There are two very strong statements concerning the instant in which supplication is fulfilled (on Friday): (1) From the moment when the Imām sits for the sermon to the end of the Ṣalāĥ. (2) The last instant of Friday.' *(Baĥār-e-Sharī'at, vol. 1, pp. 754)*

Which is the moment of acceptance?

The renowned commentator of the Holy Quran Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na'īmī رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated, 'At night there comes a moment during which supplication is answered but Friday is the only day which has such a moment during the daytime. However, it is not known for sure as to which moment it actually is. The strong likelihood is that it is either between two sermons or a short while before Maghrib.'

Commenting on another Ḥadīš, the reverent Muftī has said that there are forty different opinions of scholars regarding this moment, out of which two are the most likely; as per one opinion, it is between two sermons while, according to the other, it is at the time of sunset.

(Mirāt-ul-Manājīḥ, vol. 2, pp. 319-320)

A parable

Sayyidatunā Fāṭima-tuz-Zaĥrā رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا used to sit in her Ḥujraĥ (small room) a short while prior to sunset and would ask Fiḍḍaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا, her maid, to stand outside; as the sun begins to set, Fiḍḍaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہَا would inform her about it and Sayyidaĥ would raise her blessed hands for supplication. *(ibid, p. 320)*

It is better to ask a concise supplication at that moment; for instance the following Quranic supplication:

رَبَّنَآ اٰتِنَا فِی الدُّنْیَا حَسَنَةً وَّ فِی الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ ﴿۲۰۱﴾

O our Lord! Grant us good in this world and good in the Hereafter and save us from the torment of hell-fire. *[Kanz-ul-Īmān (Translation of Quran)]*

(Part 2, Sūraĥ Al-Baqaraĥ, verse 201) (Mirāt-ul-Manājīḥ, vol. 2, pp. 325)

One can recite Ṣalāt-'Alan-Nabī as well with the intention of supplication as Ṣalāt-'Alan-Nabī is itself a magnificent supplication. It is preferable to supplicate between both sermons by heart without raising hands and without uttering anything verbally.

14 Million & 400 thousands released from Hell every Friday

The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'There are 24 hours in day and night of Friday, there is not a single such hour in which Allah عَزَّوَجَلَّ does not release six hundred thousand (such sinners) from Hell for whom Hell had become due.' *(Musnad Abī Ya'lā, vol. 3, pp. 291, 235 Ḥadīš 3421, 3471)*

Security from grave torment

The Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The one who dies during the day or night of Friday, he will be saved from the torment of the grave and will be resurrected on the Day of Judgement with the seal of martyrs.' *(Ḥilyat-ul-Auliyā, vol. 3, pp. 181, Ḥadīš 3629)*

Sins between two Fridays forgiven

Sayyidunā Salmān Fārsī رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who takes bath on Friday, attains the purity (sanctification) that was possible for him, applies oil and lawful perfume available at home, heads (towards the Masjid) to offer Ṣalāĥ, does not cause separation between two people, i.e. does not sit between two people by intrusion, offers the Ṣalāĥ ordained for him and stays silent during the Imām's sermon, his sins committed between this Friday and the previous one will be forgiven.' *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 306, Ḥadīš 883)*

Reward of 200 years' worship

Sayyidunā Ṣiddīq Akbar and Sayyidunā 'Imrān Bin Ḥaṣīn رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا have narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one taking bath on Friday, his sins and misdeeds are removed; when he proceeds (to offer Ṣalāĥ) 20 virtuous deeds are written for his every step.' *(Al-Mu'jam-ul-Kabīr, vol. 18, pp. 139, Ḥadīš 292)* According to another narration, the reward of 20 years' virtuous deeds is written for his every step. When he finishes the Ṣalāĥ, he is given the reward of 200 years' worship. *(Al-Mu'jam-ul-Awsaṭ, vol. 2, pp. 314, Ḥadīš 3397)*

Deeds presented to deceased parents every Friday

The Beloved and Blessed Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, '(Your) Deeds are presented before Allah عَزَّوَجَلَّ every Monday and Thursday whereas they are presented to the Prophets عَلَیْہِمُ السَّلَام and parents every Friday. Pleased by (your) virtuous deeds, the beauty and brilliance of their faces enhance. Therefore, fear Allah عَزَّوَجَلَّ and do not grieve your deceased ones by committing sins.' *(Nawādir-ul-Uṣūl lil-Ḥakīm Tirmiżī, vol. 2, pp. 260)*

Five particular rituals for Friday

Sayyidunā Abū Sa'īd رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who performs five deeds in a day, Allah عَزَّوَجَلَّ will write (his name) amongst the dwellers of Heaven: (The deeds are as follows): (1) Visiting a sick person. (2) Attending a funeral Ṣalāĥ. (3) Fasting (4) Offering the Ṣalāt-ul-Jumu'aĥ. (5) Freeing a slave. *(Ṣaḥīḥ Ibn Ḥibbān, vol. 4, pp. 191, Ḥadīš 2760)*

Heaven becomes due

Sayyidunā Abū Umāmaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who offers Ṣalāt-ul-Jumu'aĥ, fasts (on the same day), visits a sick person, participates in a funeral and attends

a Nikah (marriage) ceremony, Heaven will become due for him.' *(Al-Mu'jam-ul-Kabīr, vol. 8, pp. 97, Ḥadīš 7484)*

Avoid fasting on Friday alone

It is Makrūĥ Tanzīĥī to fast specifically on Friday or Saturday alone. However, if Friday or Saturday falls on any sacred date such as 15th Sha'bān or 27th Rajab etc., there is no harm in fasting on these days. The Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'Friday is Eid for you. Do not fast on this day unless you add another fast on its preceding or succeeding day. *(Attarghīb Wattarĥīb, vol. 2, pp. 81, Ḥadīš 11)*

Reward of 10,000 years' fasts

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, 'It is narrated that the fast of Friday together with that of Thursday or Saturday is equivalent to 10,000 years' fasts.' *(Fatāwā Razawiyyaĥ (referenced), vol. 10, pp. 653)*

In which case is it Makrūĥ to observe fast on Friday?

To observe fast on Friday is not always Makrūĥ. It is Makrūĥ only when one has observed it considering Friday a special occasion for it.

Presented here is a question with its answer, extracted from page 559 of the 10th volume of the referenced *Fatāwā Razawiyyaĥ*, regarding the issue of the fast of Friday being Makrūĥ.

Question: What is the verdict of Islamic scholars as regards observing Nafl fast on Friday? A person observed fast on Friday but another person forced him into breaking the fast in the afternoon saying that Friday is an Eid for the Muslims and it is Makrūĥ to observe fast on this day.

Answer: To observe fast on Friday with the intention that fasting on Friday is specifically desirable, is Makrūĥ [disapproved] but its disapproval is not strong enough to necessitate breaking the fast.

Further, if the intention of Friday was not specified, then there is no disapproval at all. If the objecting person was unaware of the Makrūĥ intention, then his objection is a silly act altogether and breaking the fast is a severe daring in matters of Sharī'aĥ. Even if he was aware [of the Makrūĥ intention], mere conveying the ruling was sufficient. There was no need at all to force the fasting person into breaking his fast and that too in the afternoon, which is not authorized to anyone except for parents provided the fast is Nafl. The one breaking the fast and the other person forcing him into breaking it – both are sinners. Qaḍā [of that fast] is obligatory for the one breaking the fast. No expiation is required. وَاللّٰہُ تَعَالٰی اَعْلَم

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

Reward of visiting parents' graves on Friday

The Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The one who visits the graves of either of or both of his parents on every Friday, Allah عَزَّوَجَلَّ will forgive his sins and his name will be recorded as one treating the parents courteously.' *(Al-Mu'jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 4, pp. 321, Ḥadīš 6114)*

Reward of reciting Sūraĥ Yāsīn beside the graves of parents

The Beloved and Blessed Rasūl صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The one who visits the graves of either of or both of his deceased parents on Friday and recites Sūraĥ Yāsīn over there, will be forgiven.' *(Al-Kāmil fī Ḍu'afā-ir-Rijāl, vol. 6, pp. 260)*

Forgiveness 3,000 times

The Noble Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The one who visits the graves of either of or both of his parents on every Friday and recites Sūraĥ Yāsīn over there, Allah عَزَّوَجَلَّ will bless him with forgiveness equivalent to the total number of letters in Sūraĥ Yāsīn.' *(Itḥāf-us-Sādaĥ, vol. 14, pp. 272)*

Dear Islamic brothers! The one who visits the grave of either of or both of his deceased parents on Friday and recites Sūraĥ Yāsīn over there, he will be successful. اَلْحَمْدُلِلّٰه عَزَّوَجَلَّ, there are 5 Rukū', 83 verses, 729 words, and 3000 letters in Sūraĥ Yāsīn, if these figures are correct before Allah عَزَّوَجَلَّ, the reciter will get the reward of 3,000 forgiveness.

One who recites Sūraĥ Yāsīn on Friday will be forgiven

The Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The one who recites Sūraĥ Yāsīn during Friday-night (i.e. the night between Thursday and Friday) will be forgiven.' *(Attarghīb Wattarĥīb, vol. 1, pp. 298, Ḥadīš 4)*

Souls congregate

Since souls congregate on Friday, one should visit graves on this day; further, Hell is not blazed up on this day. *(Durr-e-Mukhtār, vol. 3, p. 49)*

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'The best time of visiting (graves) is the time after morning Ṣalāĥ on Friday.' *(Fatāwā Razawiyyaĥ (referenced), vol. 9, pp. 523)*

Excellence of reciting Sūraĥ Al-Kaĥf

Sayyidunā 'Abdullāĥ Ibn 'Umar رَضِیَ اللّٰهُ تَعَالٰی عَنْهُمَا has narrated that the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'For the one reciting Sūraĥ Al-Kaĥf on Friday, Nūr (refulgence) will elevate from his feet up to the sky that will be brightened for him on the Day of Judgement and his sins committed between two Fridays will be forgiven.' *(Attarghīb Wattarĥīb, vol. 1, pp. 298, Ḥadīš 2)*

Nūr between two Fridays

Sayyidunā Abū Sa'īd رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has narrated that the Noble Rasūl صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The one who recites Sūraĥ Al-Kaĥf on Friday, Nūr will be brightened for him between two Fridays.' *(As-Sunan-ul-Kubrā lil-Bayĥaqī, vol. 3, pp. 353, Ḥadīš 5996)*

Nūr up to the Ka'baĥ

It is stated in another narration: 'For the one reciting Sūraĥ Al-Kaĥf on Friday-night (i.e. the night between Thursday and Friday), Nūr will be brightened from where he is present up to the blessed Ka'baĥ.' *(Sunan Dārimī, vol. 2, pp. 546, Ḥadīš 3407)*

Excellence of Sūraĥ Ḥā-Mīm Ad-Dukhān

Sayyidunā Abū Umāmaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has reported that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one reciting Sūraĥ Ḥā-Mīm Ad-Dukhān on Friday or Friday-night, Allah عَزَّوَجَلَّ will make a house for him in Heaven.' *(Al-Mu'jam-ul-Kabīr, vol. 8, pp. 264, Ḥadīš 8026)* One more narration states that he will be forgiven. *(Jāmi' Tirmiżī, vol. 4, pp. 407, Ḥadīš 2898)*

Forgiveness asked by 70,000 angels

The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one reciting Sūraĥ Ḥā-Mīm Ad-Dukhān on night, 70,000 angels will do Istighfār (ask for forgiveness) for him.' *(Jāmi' Tirmiżī, vol. 4, pp. 406, Ḥadīš 2897)*

All sins forgiven

Sayyidunā Anas Bin Mālik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'The one reciting اَسْتَغْفِرُاللّٰہَ الَّذِیْ لَا اِلٰہَ اِلَّا ھُوَ وَاَتُوْبُ اِلَیْہِ three times before Ṣalāt-ul-Fajr on Friday, his sins will be forgiven, even if they exceed the foam of the ocean.' *(Al-Mu'jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 5, pp. 392, Ḥadīš 7717)*

Post-Ṣalāt-ul-Jumu'aĥ activities

Allah عَزَّوَجَلَّ has said in the 10th verse of Sūraĥ Jumu'aĥ (part 28):

فَاِذَا قُضِیَتِ الصَّلٰوۃُ فَانْتَشِرُوْا فِی الْاَرْضِ وَ ابْتَغُوْا مِنْ فَضْلِ اللّٰہِ وَ اذْكُرُوا اللّٰہَ كَثِیْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۰﴾

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Then, when (Jumu'aĥ) Ṣalāĥ is completed, disperse in the land and seek the grace of Allah, and remember Allah a lot, hoping that you would prosper.

[Kanz-ul-Īmān (Translation of Quran)]

Commenting on the foregoing verse, 'Allāmaĥ Maulānā Sayyid Muhammad Na'īmuddīn Murādābādī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْھَادِی has written in *Khazāin-ul-'Irfān*, 'Having offered Friday Ṣalāĥ, it is permissible for you to occupy yourselves in earning livelihood, or earn reward by acquiring (religious) knowledge, visiting the sick, attending funerals, visiting scholars or performing other such righteous deeds.'

Attending a gathering of Islamic knowledge

Attending a gathering of religious knowledge after Friday Ṣalāĥ is preferable. Therefore, Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَیْہِ رَحْمَۃُ اللّٰہِ الْوَالِی narrated that Sayyidunā Anas Bin Mālik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has said, 'This verse does not refer to worldly trade and business (only), rather, it refers to seeking (Islamic) knowledge, visiting brothers, visiting the sick, attending funerals and carrying out other such activities.' *(Kīmiyā-e-Sa'ādat, vol. 1, pp. 191)*

Dear Islamic brothers! There are eleven preconditions for rendering Ṣalāt-ul-Jumu'aĥ Wājib; if either of them is not found, it will no longer remain Farḍ. However, if someone still offers it, his Ṣalāĥ will be valid; and it is preferable for a sane, adult male to offer Ṣalāt-ul-Jumu'aĥ. If a minor offers Ṣalāt-ul-Jumu'aĥ, it will be regarded as Nafl because Ṣalāĥ is not Farḍ for him. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 3, pp. 30)*

صَلُّوْا عَلَی الْحَبِیْب　　صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

11 Pre-conditions for the obligation of Ṣalāt-ul Jumu'aĥ

1. Being settled in city
2. Health (Ṣalāt-ul-Jumu'aĥ is not Farḍ for a patient. Here, patient refers to the person who cannot get to the Masjid where Ṣalāt-ul-Jumu'aĥ is held or even though he can get to the Masjid, it will result in the prolongation of his disease or delay in cure. The ruling of patient applies to Shaykh-e-Fānī as well).
3. Being a free person (Ṣalāt-ul-Jumu'aĥ is not Farḍ for a slave; his master can prevent him).
4. Being a man (5) Being an adult
6. Being sane (the foregoing two conditions, i.e. adulthood and sanity are necessary not only for the obligation of Ṣalāt-ul-Jumu'aĥ but also for every other worship).
7. Having the faculty of sight (8) Having the capability to walk (9) Not being imprisoned (10) Not having the fear of the king, thief etc. or that of any oppressor.
11. Not having the valid fear of harm due to rainfall, snowfall, tornado or cold weather. *(Baĥār-e-Sharī'at, vol. 1, pp. 770-772)*

Those for whom Ṣalāĥ is Farḍ but Ṣalāt-ul-Jumu'aĥ is not Farḍ on account of any Shar'ī exemption, are not exempted from Ṣalāt-uẓ-Ẓuĥr on Friday; such people have to offer Ṣalāt-uẓ-Ẓuĥr in lieu of Ṣalāt-ul-Jumu'aĥ.

Sunnaĥs of Friday

The Mustaḥabbāt of Jumu'aĥ include proceeding to offer Ṣalāt-ul-Jumu'aĥ in initial time, using Miswāk, wearing nice white clothes, applying oil and fragrance sitting in the first Ṣaf (row); while having a bath is Sunnaĥ. *(Fatāwā 'Ālamgīrī, vol. 1, pp. 149; Ghunyaĥ, pp. 559)*

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Time for Ghusl on Friday

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَیْہِ رَحْمَۃُ الْحَنَّان has stated, 'Some scholars رَحِمَہُمُ اللّٰہ تَعَالٰی say that having a bath on Friday is a Sunnaĥ for Friday Ṣalāĥ, not for Friday itself, (therefore) having a bath on Friday is not a Sunnaĥ for those for whom Ṣalāt-ul-Jumu'aĥ is not Farḍ. According to some scholars رَحِمَہُمُ اللّٰہ تَعَالٰی, one should have bath on Friday close to the time of Ṣalāt-ul-Jumu'aĥ so that he offers the Ṣalāĥ with the same Wuḍū (made during the bath). However, the most authentic verdict is that the time for Friday's bath starts from the break of dawn.' *(Mirāĥ, vol. 2, pp. 334)* The foregoing account also clarifies that Friday's bath is not a Sunnaĥ for women, travellers etc. for whom Friday Ṣalāĥ is not Wājib.

Friday's bath is Sunnat-e-Ghayr Muakkadaĥ

'Allāmaĥ Ibn 'Ābidīn Shāmī قُدِّسَ سِرُّہُ السَّامِی has said, 'Having a bath for Ṣalāt-ul-Jumu'aĥ is one of the Sunan-e-Zawāid; (and therefore) the abandoner of Friday's bath will not be objected to.'

(Rad-dul-Muḥtār, vol. 1, pp. 339)

Excellence of sitting closer during sermon

Sayyidunā Samuraĥ Bin Jundab رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has narrated that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Be present at the time of the sermon and sit close to the Imām because the farther a person remains from the Imām, the later he will enter Heaven, though he (a Muslim) will definitely enter the Heaven.' *(Sunan Abū Dāwūd, vol. 1, pp. 410, Ḥadīš 1108)*

No reward of Jumu'aĥ

The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'The one who talks on Friday, whilst the Imām is delivering the sermon, is like a donkey carrying the books and at that time, the one asking him 'keep silent' will not be rewarded with the reward of Jumu'aĥ.'

(Musnad Imām Aḥmad, vol. 1, pp. 494, Ḥadīš 2033)

Listening to the sermon silently is Farḍ

The acts that are Ḥarām during Ṣalāĥ such as eating, drinking, greeting, saying Salām, replying to Salām and even calling someone to righteousness are also Ḥarām during the sermon as well. However, the Khaṭīb (the deliverer of sermon) can call someone to righteousness. It is Farḍ for all the attendees to listen and remain silent while the sermon is being delivered. Staying silent is Wājib even for those present so far from the Imām that they cannot listen to the sermon. If someone is seen committing any misdeed, he may be prevented either by the gesture of hand or nod of head; preventing him by uttering any word or sound is not permissible. *(Baĥār-e-Sharī'at, vol. 1, pp. 774 – Durr-e-Mukhtār, vol. 3, pp. 39)*

Listener of sermon is not allowed to recite even Ṣalāt-'Alan-Nabī

If the Khaṭīb mentioned the blessed name of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم during the sermon, the listeners may recite Ṣalāt-'Alan-Nabī in their hearts; reciting Ṣalāt-'Alan-Nabī verbally at that time is not allowed. Likewise, uttering 'رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم' is not allowed on listening to the blessed names of companions of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم during the sermon. *(Baĥār-e-Sharī'at, vol. 1, pp. 775 – Durr-e-Mukhtār, vol. 3, pp. 40)*

Listening to the Nikah sermon is Wājib

In addition to the sermon delivered for Ṣalāt-ul-Jumu'aĥ, it is also Wājib to listen to other sermons such as the ones delivered for Eid Ṣalāĥ, Nikah etc. *(Durr-e-Mukhtār, vol. 3, pp. 40)*

Trading also becomes impermissible as soon as the first Ażān is called

As soon as the first Ażān is called, it is Wājib to start making effort to get to the Masjid for offering Ṣalāt-ul-Jumu'aĥ; it is also Wājib to put off trading and other activities contrary to the preparations for Ṣalāt-ul-

Jumu'aĥ. Similarly, sale and purchase while proceeding to Masjid is also impermissible and trading in the Masjid is a severe sin. If the one having meal hears the voice of Ażān for Ṣalāt-ul-Jumu'aĥ and fears that he may miss Ṣalāt-ul-Jumu'aĥ in case of having meal, he has to stop eating and proceed to the Masjid for offering Ṣalāt-ul-Jumu'aĥ. One should get to the Masjid in a dignified manner for Ṣalāt-ul-Jumu'aĥ. *(Baĥār-e-Sharī'at, vol. 1, pp. 775 – 'Alamgīrī, vol. 1, p. 149 – Durr-e-Mukhtār, vol. 3, pp. 42)*

These days, people are far away from the path of religious knowledge; like other worships, people commit sins as a result of making mistakes in listening to sermon. Therefore, it is my humble request that the Khaṭīb (deliverer of sermon) make following announcement every Friday prior to the Ażān of Khuṭbaĥ before sitting on the pulpit and earn hoards of reward:

Seven Madanī pearls of sermon

1. It is stated in a Ḥadīš, 'The one, who crosses over people's necks on Friday, makes a bridge towards Hell.' *(Jāmi' Tirmiżī, vol. 2, pp. 48, Ḥadīš 513)* One of the explanations of this Ḥadīš is that people will enter the Hell trampling over him. *(Baĥār-e-Sharī'at, vol. 1, pp. 761-762)*

2. To sit facing the Khaṭīb is Sunnaĥ of the blessed companions رَضِیَ اللّٰہُ تَعَالٰی عَنْہُم.

3. Some of our past saints رَحِمَہُمُ اللّٰہُ تَعَالٰی said, 'One should listen to the sermon in the sitting-posture (as one sits in Qa'daĥ), folding hands (under navel) during the first sermon and placing them on thighs during the second; اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ he will earn the reward of offering two Rak'āt Ṣalāĥ. *(Mirāt-ul-Manājīḥ, vol. 2, pp. 338)*

4. A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَیْہِ رَحْمَۃُ الرَّحْمٰن has said, 'When one hears the blessed name of the Beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم during the sermon, he should recite Ṣalāt-'Alan-Nabī in his heart

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as it is Farḍ to remain silent during sermon.' *(Fatāwā Razawiyyaĥ (referenced), vol. 8, pp. 365)*

5. It is stated in *Durr-e-Mukhtār*: During the sermon, eating, drinking, talking (even saying سُبْحٰنَ اللّٰه), replying to someone's greeting, and inspiring others towards righteousness, all are Ḥarām.' *(Durr-e-Mukhtār, vol. 3, pp. 39)*

6. A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said, 'Walking during the sermon is Ḥarām. The reverent scholars رَحِمَهُمُ اللّٰهُ تَعَالٰى even say that if someone enters the Masjid during the sermon, he must stop wherever he is without proceeding further as walking would be an act and no act is permissible during the sermon.' *(Fatāwā Razawiyyaĥ (referenced), vol. 8, pp. 333)*

7. A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said, 'During the sermon, even looking somewhere turning the head is Ḥarām.' *(ibid, pp. 334)*

An important ruling for leading Ṣalāt-ul-Jumu'aĥ

With regard to the leading of Ṣalāt-ul-Jumu'aĥ there is an important issue about which people are quite inattentive. Ṣalāt-ul-Jumu'aĥ is being considered like other Ṣalāĥ and everyone is being allowed to lead Ṣalāt-ul-Jumu'aĥ; it is impermissible as leading Ṣalāt-ul-Jumu'aĥ is essentially the duty of the Islamic ruler or his deputy.

In the states where Islamic sovereignty does not exist, the greatest Sunnī scholar having correct beliefs should lead Ṣalāt-ul-Jumu'aĥ as he is the substitute of the Islamic ruler in executing Shar'ī rulings; Ṣalāt-ul-Jumu'aĥ cannot be held without his permission. If there is no such scholar, the one appointed by common people can lead the Ṣalāĥ. In spite of the presence of an Islamic scholar, people cannot themselves appoint anyone else, nor can just a few people appoint someone as the Imām on their own behalf. Holding Ṣalāt-ul-Jumu'aĥ in this way is not proven (in Islamic history). *(Baĥār-e-Sharī'at, vol. 1, pp. 764)*

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Method of Eid Ṣalāĥ*

No matter how hard the devil tries to prevent you from reading this booklet, please read it completely, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will see the benefits for yourself.

Excellence of Durūd Sharīf

The Prophet of Raḥmaĥ, the intercessor of Ummaĥ, the owner of Jannaĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The one who recites Durūd Sharīf upon me hundred times on the day and night of Friday, Allāĥ عَزَّوَجَلَّ will fulfill his hundred needs; seventy of the Hereafter and thirty of the world. *(Tārīkh-e-Dimishq la bin Asakar, vol. 54, pp. 301)*

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Heart will Remain Alive

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Anyone who did Qiyām (i.e. performed worship) at the night of Eīds (Eid-ul-Fiṭr and Eid-ul-Aḍḥā) in order to earn Šawāb, his heart will not die on the day when hearts of the people will die." *(Sunan Ibn-e-Mājaĥ, vol. 2, pp. 365, Ḥadīš 1782)*

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* Ḥanafī

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Entry into Heaven becomes Wājib

The narration on the part of Sayyidunā Mu'āż bin Jabal رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ says, 'The one spending the following five nights worshipping Allāĥ عَزَّوَجَلَّ, will surely enter the Heaven: the nights of the 8th, 9th, and 10th Żil-Ḥajjaĥ (3 nights), the night of Eid-ul-Fiṭr, and the 15th night of Sha'bān (Shab-e-Barā-at).' *(Attarghīb Wattarhîb, vol. 2, pp. 98, Ḥadīš 2)*

A Sunnaĥ Prior to Proceeding for Eid Ṣalāĥ

Sayyidunā Buraīdaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ states, "On the day of Eid-ul-Fiṭr, the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would go to offer Eid Ṣalāĥ after eating something while, on Eid-ul-Aḍḥā, he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would not eat anything unless he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم had offered Eid-Ṣalāĥ." *(Tirmiżī, Ḥadīš 542, vol. 2, pp. 70)* Similarly, in Bukhārī Sharīf, there is another Ḥadīš narrated by Sayyidunā Anas رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, "On the day of Eid-ul-Fiṭr, the beloved and blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would not go until he صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ate a few dates in odd numbers." *(Ṣaḥīḥ Bukhārī, Ḥadīš 953, vol. 1, pp. 328)*

A Sunnaĥ of Heading to Offer Eid Ṣalāĥ and Returning after it

It is narrated by Sayyidunā Abū Ĥuraīraĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ that the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would go to offer Eid Ṣalāĥ from one path and would return from the other one. *(Tirmiżī, Ḥadīš 541, vol. 2, pp. 69)*

Method of offering Eid Ṣalāĥ (Ḥanafī)

First make the following intention: "I intend to offer two Rak'āt Ṣalāĥ of Eid-ul-Fiṭr (or Eid-ul-Aḍḥā) with six additional Takbīrāt, for the sake of Allāĥ عَزَّوَجَلَّ following this Imām."

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Having made the intention, raise the hands up to the ears, utter اَللّٰہُ اَکْبَرُ and then fold the hands below the navel and recite the Šanā. Then raise your hands to your ears, utter اَللّٰہُ اَکْبَرُ and leave them at sides; then raise hands to ears again, utter اَللّٰہُ اَکْبَرُ and leave them at sides; then raise hands to ears once again, utter اَللّٰہُ اَکْبَرُ and fold them. In short, hands will be folded after first and fourth Takbīr while they will be left at sides after second and third Takbīr. In other words, hands will be folded when something is to be recited in Qiyām after Takbīr, while they will be left at sides when nothing is to be recited. Then; the Imām is to recite Ta'aw-wuż and Tasmiyaĥ in low voice whereas Sūraĥ Fātiḥaĥ and another Sūraĥ will be recited loudly. Thereafter, he will perform Rukū'. In the second Rak'at, the Imām is to first recite Sūraĥ Fātiḥaĥ and another Sūraĥ aloud.

After the recitation, the Imām as well as all the followers will utter three Takbīrāt (the Imām would utter loudly and the followers in low voice) raising their hands to the ears each time and leaving them at sides; then Rukū' will be performed with the fourth Takbīr without raising hands and the rest of the Ṣalāĥ will be completed as per usual method. Standing silent between every two Takbīrāt for the amount of time in which سُبْحٰنَ اللہ can be uttered thrice is necessary.' *(Baĥār-e-Sharī'at, vol. 1, pp. 781; Durr-e-Mukhtār, vol. 3, pp. 61 etc.)*

For whom Eid Ṣalāĥ is Wājib?

The Ṣalāĥ of both Eīds (i.e. Eid-ul-Fiṭr and Eid-ul-Aḍḥā) is Wājib. However, it is to be noted that Eid Ṣalāĥ is not Wājib for everyone, instead, it is Wājib only for such people for whom Jumu'aĥ Ṣalāĥ is Wājib. Further, neither Azan nor Iqāmat is uttered for both Eid's Ṣalāĥ. *(Baĥār-e-Sharī'at, vol. 1, pp. 779; Durr-e-Mukhtār, vol. 3, pp. 51)*

The Sermon of Eid is Sunnaĥ

The pre-conditions for the offering of Jumu'aĥ Ṣalāĥ apply for the Eid Ṣalāĥ as well. The only difference lies in Sermon which is a precondition for Jumu'aĥ Ṣalāĥ whereas it is a Sunnaĥ for the Eid Ṣalāĥ. Similarly, the Sermon of Jumu'aĥ Ṣalāĥ is delivered before the Ṣalāĥ while that of the Eid Ṣalāĥ is delivered after the Ṣalāĥ. *(Baĥār-e-Sharī'at, vol. 1, pp. 779; 'Alamgīrī, vol. 1, pp. 150)*

The Time of Eid Ṣalāĥ

The time of both Eid's Ṣalāĥ starts 20 minutes after sunrise and continues till Niṣf-un-Naĥār-e-Shar'ī. However, it is Mustaḥab to delay Eid-ul-Fiṭr Ṣalāĥ and offer Eid-ul-Aḍḥā Ṣalāĥ early. *(Baĥār-e-Sharī'at, V1, P781; Durr-e-Mukhtār, V3, P60)*

What to do if Somebody Misses a Part of the Eid Jamā'at?

If someone joins the Jamā'at in the first Rak'at after the Imām has uttered the Takbīrāt, then he should utter the three Takbīrāt (other than the Takbīr-e-Taḥrīmaĥ) instantly, even if the Imām may have commenced recitation. Utter three Takbīrāt only, even though the Imām said more than three Takbīrāt. If the Imām bent for Rukū' before you uttered Takbīrāt, then don't utter them in a standing posture, instead, perform Rukū' with the Imām and utter the Takbīrāt in the Rukū'. However, if the Imām is in Rukū' and you think that you can utter the Takbīrāt and join the Imām in Rukū', then utter them whilst you are standing, otherwise, utter اَللّٰہُ اَکْبَرُ, perform Rukū' and then utter the Takbīrāt in Rukū'. If the Imām raises his head from Rukū' before you finish the Takbīrāt in Rukū' then do not utter the remaining Takbīrāt; they are no longer required.

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If you joined the Jamā'at after the Imām had performed the Rukū' then do not utter the Takbīrāt, utter them when you offer the remaining part of your Ṣalāĥ (after the Imām has performed Salām). Do not raise your hands when uttering the missed Takbīrāt in Rukū.'

If you join the Jamā'at in the second Rak'at, then don't utter the missed Takbīrāt of the first Rak'at now, instead, utter them when you perform the remaining part of your Ṣalāĥ. Likewise, if you succeed in uttering the Takbīrāt of the second Rak'at with the Imām, its all right, otherwise, the same ruling as mentioned above with regard to the first Rak'at would apply. *(Baĥār-e-Sharī'at, vol. 1, pp. 782; Durr-e-Mukhtār, vol. 3, pp. 64; 'Alamgīrī, vol. 1, pp. 151)*

What to do if Someone Misses the Whole Jamā'at?

If someone missed the whole Jamā'at of Eid-Ṣalāĥ, whether he couldn't join the Jamā'at at all or his Ṣalāĥ became invalid due to any reason after joining, then if possible, he should join Jamā'at elsewhere; otherwise he cannot offer it (without Jamā'at). However, it is preferable for him to offer four Rak'āt of Chāsht Ṣalāĥ. *(Durr-e-Mukhtār, V3, P67)*

Rulings for the Khuṭbaĥ (Sermon) of Eid

After the Eid Ṣalāĥ, the Imām should deliver two Sermons. The acts that are Sunnaĥ for the Jumu'aĥ Sermon are also Sunnaĥ for the Eid Sermon; likewise, the acts that are Makrūĥ for the Jumu'aĥ Sermon are also Makrūĥ for the Eid Sermon. There are only two differences between both the Sermons. Firstly, it is a Sunnaĥ for the Imām not to sit before the first Sermon of Eid Ṣalāĥ whereas Imām's sitting before first Sermon of Jumu'aĥ is a Sunnaĥ. Secondly, in the Eid Sermon, it is a Sunnaĥ for the Imām to recite اَللّٰہُ اَکْبَرْ nine times before the first Sermon, seven times before the second Sermon and fourteen times

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before coming down from the pulpit while uttering these Takbīrāt is not Sunnaĥ for Jumu'aĥ Sermon. *(Baĥār-e-Sharī'at, V1, P783; Durr-e-Mukhtār, V3, P67; 'Alamgīrī, V1, P150)*

Twenty Sunnaĥ and Desirable Acts of Eid

Following acts are Mustaḥab on the Eid Day:

1. Getting hair cut (Get your hair cut according to Sunnaĥ, not according to the English styles).
2. Cutting Nails.
3. Having a bath.
4. Using Miswāk (This is in addition to the one used during Wuḍu).
5. Wearing nice clothes, either new or washed ones.
6. To apply perfume.
7. Wearing a ring (Islamic brothers are allowed to wear only one silver ring which weighs less than 4.5 Masha. There must be only one gem in the ring; they shouldn't wear the ring without a gem either; there is no limit for the weight of the gem. They are not allowed to wear more than one ring. Men cannot wear the ring made of any other metal except silver with the afore-mentioned conditions)
8. Offering Salā-tul-Fajr in the Masjid of one's locality.
9. Before going to Eid-ul-Fiṭr Ṣalāĥ, eating some dates in odd numbers such as 3, 5, 7 etc. If dates are not available, then eat something sweet. If nothing is eaten before the Ṣalāĥ, there will be no sin, but if nothing is eaten till Salā-tul-'Ishā, he will be rebuked.
10. Performing the Eid Ṣalāĥ at a place that is designated for performing the Eid Ṣalāĥ (Eid-Gāĥ).

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11. Going to the Eid-Gāĥ on foot.

12. Although there is no harm in using conveyance, walking on foot is better for those who can do so; there is no harm at all in returning by conveyance.

13. Going to the Eid-Gāĥ from one path and returning from the other path.

14. Paying the Ṣadaqa-e-Fiṭr before the Eid Ṣalāĥ (this is better, but if you couldn't pay it before the Eid Ṣalāĥ, pay it after the Ṣalāĥ).

15. Expressing happiness.

16. Donating Ṣadaqaĥ in abundance.

17. Heading towards the Eid Gāĥ (Ṣalāĥ area) calmly, in a dignified manner, with lowered gaze.

18. Congratulating each other.

19. Shaking hands and embracing one another after the Eid Ṣalāĥ as Muslims usually do; it is a good act because it expresses happiness. However, embracing a young attractive boy may lead to allegation.

20. Utter the following Takbīr in low voice while on your way to the Eid-Gāĥ to offer Eid-ul-Fiṭr Ṣalāĥ and utter it loudly while heading for the Eid-Gāĥ to offer Eid-ul-Aḍḥā Ṣalāĥ.

اَللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط لَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ ط اَللّٰهُ اَكْبَرُ ط وَلِلّٰهِ الْحَمْدُ ط

Allāĥ عَزَّوَجَلَّ is the greatest. Allāĥ عَزَّوَجَلَّ is the greatest. There is none worthy to worthy of worship except Allāĥ عَزَّوَجَلَّ and Allāĥ عَزَّوَجَلَّ is the greatest. Allāĥ عَزَّوَجَلَّ is the Greatest and all the praise is for Allāĥ.

(Baĥār-e-Sharī'at, vol. 1, pp. 779; 'Alamgīrī, vol. 1, pp. 149, 150, etc.)

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A Mustaḥab Act for Eid-ul-Aḍḥā Ṣalāĥ

In most cases, there are the same rulings for Eid-ul-Aḍḥā as for Eid-ul-Fiṭr. However, there are a few differences; for example, it is Mustaḥab not to eat anything before the Eid Ṣalāĥ on Eid-ul-Aḍḥā regardless of whether or not one is performing the sacrifice (of cattle), but if one eats something, still there is no harm. *('Alamgīrī, vol. 1, pp. 152)*

Eight Madanī Pearls for Takbīr-e-Tashrīq

1. The Takbīr اَللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ لَآ اِلٰہَ اِلَّااللّٰہُ وَاللّٰہُ اَکْبَرُ اَللّٰہُ اَکْبَرُ وَلِلّٰہِ الْحَمْد is called Takbīr-e-Tashrīq. Uttering this Takbīr once loudly is Wājib whereas uttering it thrice is preferable after all Farḍ Ṣalāĥ that were offered with the primary Jamā'at of the Masjid from the Fajr Ṣalāĥ of 9th to the 'Aṣr Ṣalāĥ of 13th Żil- Ḥajja-tul-Ḥarām. *(Baĥār-e-Sharī'at, vol. 1, pp. 779 to 780; Tanvīr-ul-Abṣār, vol. 3, pp. 71)*

2. It is Wājib to utter Takbīr-e-Tashrīq immediately after performing the Salām. However, one may utter the Takbīr as long as he has not done any such act that negates the Binā (resumption, rejoining) of Ṣalāĥ. For instance, if someone exited the Masjid or invalidated his Wuḍū deliberately or engaged in talking, though forgetfully, Takbīr would no longer remain Wājib for him in all these cases. However, if his Wuḍū became invalid unintentionally, he should utter the Takbīr. *(Durr-e-Mukhtār & Rad-dul-Muḥtār, vol. 3, pp. 73)*

3. Takbīr-e-Tashrīq is Wājib for the one residing in a city or the Muqtadī following a resident Imām in Ṣalāĥ even if the Muqtadī (the one following the Imām in Ṣalāĥ) is a traveller or a villager; however, if travellers and villagers do not follow a resident Imām in Ṣalāĥ, Takbīr is not Wājib for them. *(Durr-e-Mukhtār, V3, P74)*

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4. If a resident offered Ṣalāĥ under the Iqtidā of a traveller, Takbīr will be Wājib for the resident, but not for the traveller Imām. *(Durr-e-Mukhtār & Rad-dul-Muḥtār, vol. 3, pp. 73)*

5. It is not Wājib to utter Takbīr after Nafl, Sunnaĥ and Witr Ṣalāĥ. *(Baĥār-e-Sharī'at, vol. 1, pp. 785; Rad-dul-Muḥtār, vol. 3, pp. 73)*

6. It is Wājib to utter Takbīr after Salā-tul-Jumu'aĥ; one should utter it after the Ṣalāĥ of Eid-ul-Aḍḥā as well. *(ibid)*

7. Takbīr is Wājib for the Masbūq (the one missing one or more Rak'āt), but he is to utter it having performed his own Salām (after offering his missed Rak'āt). *(Rad-dul-Muḥtār, V3, P76)*

8. Takbīr is not Wājib for the Munfarid (the one offering Ṣalāĥ individually). (*Ghuniya-tul-Mustamlī, pp. 526, Religious book house)* However, he should also utter it as, according to Ṣaḥibaīn, Takbīr is Wājib even for the Munfarid. *(Baĥār-e-Sharī'at, V1, P786)*

In order to acquire detailed information regarding the excellence of Eid etc., go through the section 'The Blessings of Eid-ul-Fiṭr' from Faizān-e-Sunnat's chapter 'The Blessings of Ramaḍān.'

O our Allāĥ عَزَّوَجَلَّ! Make us celebrate Eid in conformity with Sunnaĥ and bless us with the real Eid of performing Ḥaj and beholding Madīnaĥ as well as the beloved and blessed Prophet of Madīnaĥ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم again and again!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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The Blessing of Maktaba-tul-Madīnaĥ's Booklets

An Islamic brother from Bahawalpur (Punjab) says: "I had been extremely fond of watching films due to the wicked company and environment at school; I used to travel to even other cities like Lahore, Okāřaĥ and Karachi just to see films. I would even go to girls' colleges to tease the girls because of the evil effects of watching sex appealing films. I was also habitual of shaving my beard daily. Even worse, I started working for theatres and circuses endangering my life. My family was extremely worried and concerned.

One day, my father consulted the responsible Islamic brother of Dawat-e-Islami in our local area and decided to send me with the Madanī Qāfilaĥ. On the last day, the Amīr gave me a booklet entitled 'Black Scorpions' to read. When I read the booklet, I became very fearful. I immediately repented and decided to keep a beard. Having returned from the Madanī Qāfilaĥ, I also took part in the weekly Sunnaĥ inspiring Ijtimā' and purchased the audio-cassette speech entitled 'Dĥal Jāey gī yeĥ Jawānī' from Maktaba-tul-Madīnaĥ. When I returned home and heard the cassette, my entire world had changed.

اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ! I not only began to offer Ṣalāĥ punctually but also started the Madanī work of Dawat-e-Islami. اَلْحَمْدُ لِلّٰہ عَزَّوَجَلَّ (up to the time of making this statement), I am doing the work of Dawat-e-Islami as a Madanī Qāfilaĥ Żimmaĥdār in my city."

صَلُّوا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Madanī Will

(With rulings of burial & shroud)

No matter how hard satan tries to make you feel lazy, read this booklet completely. You will find it deeply moving, feeling its profound impact on your heart, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, ‘Recite Ṣalāt upon me, Allah عَزَّوَجَلَّ will send mercy upon you.’

(Al-Kāmil li Ibn ‘Adī, vol. 5, pp. 505)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

اَلْحَمْدُ لِلّٰهِ عَلٰى اِحْسَانِهٖ! At this time, whilst sitting in the sacred Masjid of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم after Ṣalāt-ul-Fajr, I am blessed with the privilege of writing ‘اَرْبَعِيْنَ وَصَايَا مِنَ الْمَدِيْنَةِ الْمُنَوَّرَة’ i.e. ‘*40 Wills from Madīna-tul-Munawwarah*’. It is my last morning in Madīna-tul-Munawwarah today. The sun is about to pay Salām to the majestic mausoleum of the most Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Alas! If I am not blessed with burial in Jannat-ul-Baqī’ by tonight, I will have to depart from Madīnah. Tears are welling up in my eyes and my heart is dejected.

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Afsos chand ghařiyān Ṭaybaĥ kī reĥ gayī ĥayn
Dil mayn judāyī kā gham ṭūfān machā raĥā ĥay

Alas! A few moments of my stay in Madīnaĥ are left
Grief of separation is causing a storm in my heart

My heart is sinking and my smile has vanished! The thought of separation from Madīnaĥ has grieved me. Soon I will have to leave Madīnaĥ with a heavy heart. The mournful moments of departure from Madīnaĥ are fast approaching! It is as if I feel like an infant who is separated from his mother's lap and who keeps on looking back with wistful eyes crying and longing for his mother to call him back, place him in her lap, cradle him to her bosom and put him to sleep by singing a lullaby.

Mayn shikastaĥ dil liye baujĥal qadam rakĥtā ĥuwā
Chal pařā ĥūn Yā Shaĥanshāĥ-e-Madīnaĥ al-wadā'

I bid farewell to you, O King of Madīnaĥ.
I am departing with a broken heart and heavy steps

With a broken heart, I am now making my **40 wills** that are directed towards all the brothers and sisters of Dawat-e-Islami. My offspring and other family members should also pay attention to these wills of mine. If only I am blessed with martyrdom under the shade of the Green Dome and the Minarets in Madīna-tul-Munawwaraĥ whilst beholding the most Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. And, if only I am blessed with burial in Jannat-tul-Baqī'. Otherwise, alas, wherever I am predestined to be…

1. If I am found taking my last breaths, perform all rites in accordance with the Sunnaĥ. Turn my face towards the Holy Qiblaĥ and read out Sūraĥ Yāsīn to me. Continue to recite the Kalimaĥ Ṭayyibaĥ aloud till my departing soul comes to my chest.

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2. After my soul leaves my body, perform all rites according to the Sunnaĥ e.g. hastening in shrouding and burial; because delaying these things in order to gather a large number of people is not Sunnaĥ. The rulings described in Part-IV of the book *Baĥār-e-Sharī'at* should be acted upon. Specially it is strongly emphasized to avoid making Nauḥā (i.e., wailing) as it is Ḥarām and leads to Hell.

3. The size of the grave should be in conformity with the Sunnaĥ. Make a Laḥad as it is Sunnaĥ[1].

4. Make earthen-walls in the grave without using fire-baked bricks. However, if it is unavoidable to make brick-walls inside the grave, then plaster the interior sides with mud.

5. If possible, recite Sūraĥ Yāsīn, Sūraĥ Al-Mulk and Durūd-e-Tāj and blow on the interior side of the slabs.

6. Purchase the shroud in conformity with the Sunnaĥ with my own money. In the case of me being destitute, purchase it with the Ḥalāl money of any correct beliefs-holding Sunnī Muslim.

7. Any bearded and turbaned, firmly Sunnaĥ-following Islamic brother should give Ghusl (ritual bath) to me in conformity with the Sunnaĥ. (I will consider it disrespect if a Sayyid gives Ghusl to my dirty body.)

8. During Ghusl, the Satr-e-'Awrat must be covered properly. If two brown or any other dark-coloured shawls are wrapped around the

[1] There are 2 types of graves: (1) Coffin type (2) Laḥad. To make a Laḥad, a grave is dug first and then, a shelf is made into the bottom of right wall towards the Qiblaĥ for placing the corpse in it. Digging a Laḥad is a Sunnaĥ. If the ground is suitable, then the Laḥad should be made, but if the ground is soft then, there is no harm in preparing the coffin type grave. The gravedigger may suggest that the slab be laid in a slanting position after placing the corpse inside the grave but you should not listen to him.

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body area from the navel to the complete knees, the risk of the shape of Satr being exposed will probably be eliminated. However, water must flow on every part of the body including every hair from its root to tip.

9. If the shroud is wet with Zamzam or water of Madīnaĥ or with both, it will be a privilege for me. If only some Sayyid Sahib adorns my head with a green turban![1]

10. After Ghusl, write 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ' with the Shaĥādaĥ finger (i.e., the index finger of the right hand) on the forehead before covering the face in the shroud.

11. In the same way, write لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ) on the chest.

12. And, near the heart, write 'يَا رَسُوْلَ اللّٰه (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم)'.

13. On the part of the shroud between the navel and the chest, write: يَا اِمَام اَحْمَد رَضَا رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ, يَا اِمَام اَبُو حَنِيْفَه رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ, يَا غَوثِ اَعظَم دَستگِير رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ and يَا شَيْخ ضِيَاءُ الدِّيْن رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ with the index finger of the right hand.

14. Write 'مَدِيْنَه مَدِيْنَه' on the part of the shroud from above the navel to the head (excluding the part that will remain under the back). Remember! All this will be written with the index finger of the right hand without using any pen or ink, etc. If only some Sayyid writes all this.

[1] Only scholars and saints can be buried with their heads turbaned. It is prohibited to bury an ordinary deceased person with turban tying around his head.

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15. Place the seeds of dates of Madīnaĥ over my eyes.

16. Act upon all the relevant Sunan while carrying the bier [i.e., the frame on which the deceased is carried at a funeral].

17. In the funeral procession, all Islamic brothers should recite the Na'at '*Ka'bay kay Badr-ud-Dujā Tum pay Karoŕon Durūď* written by Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن. (Other Na'ats may also be recited but only the ones written by the scholars of the Aĥl-e-Sunnat.)

18. The funeral Ṣalāĥ should be led by any correct beliefs-holding and practicing Sunnī scholar or by any Sunnaĥ-conforming Islamic brother or by any of my sons, if capable. However, it is my wish that Sādāt-e-Kirām be preferred.

19. If only Sādāt-e-Kirām lower me in the grave with their blessed hands, leaving me under the merciful shade of اَرْحَمُ الرّٰحِمِيْنَ![1]

20. Make an arch-like space in the Qiblaĥ-facing wall of the grave towards the face, and place in it an 'Aĥd Nāmaĥ written by some Sunnaĥ-following Islamic brother. Also place the holy print of the blessed shoes of the Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, picture of the Green Dome, Shajaraĥ, Naqsh-e-Ĥarkāraĥ and other Tabarrukāt [i.e. holy relics].

21. If only I am buried in Jannat-tul-Baqī'! Otherwise, bury me in the neighbourhood of some Beloved of Allah. If it is not possible either, then bury me anywhere the Islamic brothers like, but do not bury me in a seized piece of land as it is Ḥarām to do so.

22. Call out the Ażān near my grave.

[1] i.e., the most Merciful of all those who show mercy.

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23. If only some Sayyid Sahib performs Talqīn[1]!

24. After I am buried, if possible, those loving me should sit around my grave for 12 days or for at least 12 hours, and keep pleasing my heart by reciting the Holy Quran, Na'ats, Ḥamd and Ṣalāt-'Alan-Nabī. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ I will get used to my new abode. Offer Ṣalāĥ with Jamā'at during this period as well as on all other occasions.

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[1] **Excellence of Talqīn:** The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: When your Muslim brother dies and you have buried him, one of you should stand at the head side of the grave and say, 'O son/[daughter] of so and so!' He will listen but will not reply. Again say, 'O son/[daughter] of so and so!' He will sit upright. Say once again, 'O son/[daughter] of so and so!' He will say, 'Advise me. May Allah عَزَّوَجَلَّ have mercy on you.' But you will not hear him. Then you say:

اُذْكُرْ مَا خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا: شَهَادَةَ اَنْ لَّآ اِلٰـهَ اِلَّا اللّٰهُ وَ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ)، وَ اَنَّكَ رَضِيْتَ بِاللّٰهِ رَبًّا وَّ بِالْاِسْلَامِ دِيْنًا وَّ بِمُحَمَّدٍ (صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ) نَبِيًّا وَّ بِالْقُرْاٰنِ اِمَامًا

Translation: Recall the [belief] with which you departed from the world, i.e., testifying that none is worthy of worship except Allah عَزَّوَجَلَّ and Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is His distinguished bondman and Prophet, and that you were pleased with Allah عَزَّوَجَلَّ as Rab (Creator), Islam as your religion, Muhammad صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم as your Prophet and the Holy Quran as your Imām.

Munkar and Nakīr will hold each others' hands and say, 'Let's go, it's no use to sit beside the one whom people have taught the answer.' Someone asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'If we don't know his mother's name, (then)?' The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, 'Refer to Ḥawwā (رَضِیَ اللهُ تَعَالٰی عَنْهَا).'

(Ṭabarānī Kabīr, vol. 8, pp. 250, Ḥadīš 7979)

Note: In place of '*son of so and so*' mention the name of the deceased with his mother's name, e.g., '*O Muhammad Ilyās, son of Amīnaĥ*'. If you do not know the name of the deceased's mother, mention the name of Ḥawwā (رَضِیَ اللهُ تَعَالٰی عَنْهَا) in place. Perform Talqīn in Arabic only.

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25. If I have debt, etc., pay it off with my own assets. In case I leave no assets, my offspring, if alive, or some other Islamic brother should pay the debt off, doing me a favour. Allah عَزَّوَجَلَّ will grant you great reward. (Make the following announcement in various Ijtimā'āt: *If Muhammad Ilyas 'Attar Qadiri hurt anyone's feelings or violated someone's rights, please forgive him. If he owes someone money, etc., either contact his heirs immediately or forgive him.*)

26. If Du'ā of forgiveness and Īṣāl-e-Šawāb is made to me abundantly and permanently, it will be great benevolence to me.

27. Everyone should stay steadfast in the doctrine of the Aĥl-e-Sunnat based on the true Islamic teachings of Imām-e-Aĥl-e-Sunnat Maulānā Shāĥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن.

28. Avoid the company of religious bigots[1] like the plague, as keeping their company is a great obstacle in having a good end, and leads to destruction in the Hereafter.

29. Stick to the Sunnaĥ and devotion to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

30. Never get heedless in offering the obligatory acts such as daily Ṣalāĥs, fasts of Ramadan, Zakāĥ, Hajj, other Wājibāt (mandatory) acts and the Sunnaĥ.

31. **Important will:** Always remain loyal to the Markazī Majlis-e-Shūrā of Dawat-e-Islami. Follow every such instruction of its every member as well as your every Nigrān that is in conformity with Sharī'aĥ. I am fed up with anyone opposing the Shūrā or Dawat-e-Islami's any other responsible brother without a Shar'ī permission, no matter how close relative to me he is.

[1] i.e., those holding corrupt beliefs

32. Every Islamic brother should take part in the area visit for the call towards righteousness at least once a week from beginning to end, and should travel with the Madanī Qāfilaḥ at least for 3 days every month, 30 days every 12 months and at least 12 months continuously in his lifetime. In order to attain steadfastness in a reformed character, Islamic brothers and sisters should fill in the Madanī In'āmāt booklet daily and submit it to their relevant responsible person every month.

33. Keep on disseminating the message of the Sunnaḥ and devotion to the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in the world.

34. Continue struggling against false beliefs, bad deeds, unreasonable love for the world, Ḥarām earnings and prohibited fashions, etc. Furthermore, keep on calling people towards righteousness with sincerity and Madanī sweetness.

35. Avoid being angry and short-tempered like the plague; otherwise, it will become difficult for you to perform religious services.

36. It is a Madanī request to my heirs to avoid earning worldly wealth through my books and cassettes of speeches.

37. Follow the rulings of the Sharī'aḥ regarding my inheritance.

38. I have forgiven, in advance, anyone who swears at me, causes me any harm, injures me or hurts my feelings.

39. No one should avenge those causing harm to me.

40. If someone martyrs me, I have personally forgiven my rights to him. I also request my heirs to forgive my assassin. If, by virtue of the intercession of the Prophet of Raḥmaḥ, the Intercessor of the Ummaḥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, I am blessed with some great privilege on the Day of Judgement, اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ I will even take my assassin to Heaven provided that he died as a Muslim.

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(If my martyrdom takes place, do not cause any violence nor give any call to protest. If a 'strike' results in stoning the shops, vehicles and other possessions of the Muslims and forcing them into stopping trading, no Muftī of Islam can declare such violations of people's rights as permissible. This sort of strike is a Ḥarām act leading to Hell.)

May the most Merciful Allah عَزَّوَجَلَّ forgive me, a great sinner, for the sake of His Beloved and Blessed Rasūl صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Yā Allah عَزَّوَجَلَّ! For as long as I remain alive, keep me devoted to the love of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and the remembrance of Madīnaĥ. May I keep calling people towards righteousness! May I be blessed with the intercession of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and forgiveness! May I be blessed with the neighbourhood of Your Beloved Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم in Jannat-ul-Firdaus! If only I remain engrossed in beholding the Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Yā Allah عَزَّوَجَلَّ! Send innumerable Ṣalāt and Salām on Your Beloved and Blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم and forgive his entire Ummaĥ.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Yā Ilāĥī jab Razā khuwāb-e-girān say sar uṯĥāye
Dawlat-e-baydār-e-'ishq-e-Mustafa kā sāṯĥ ĥo

'*Madanī Wills*' were first issued in Madīna-tul-Munawwaraĥ in the month of Muḥarram-ul-Ḥarām, 1411 AH (1990). Later on, they were amended from time to time and are now published with some more amendments.

10 Jumādal Aūlā, 1434 AH
March 23, 2013

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

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Method of Burial and Shrouding

Masnūn* **shroud for man:** (1) Lifāfaḥ (2) Izār (3) Qamīṣ

Masnūn shroud for woman: In addition to the above three parts, woman's shroud contains two more parts: (4) Breast-cover, (5) Head-cover.

(Like women, the eunuch with ambiguous gender should also be shrouded in five pieces of clothes. However, a silk-shroud or the one dyed with safflower or saffron is not permissible for such a eunuch.) *(Derived from: Baḥār-e-Sharī'at, vol. 1, pp. 817, 819; 'Ālamgīrī, vol. 1, pp. 160, 161)*

Details regarding the shroud

1. **Lifāfaḥ:** The Lifāfaḥ shawl should be somewhat longer than the size of the deceased so that it can be tied at both ends.
2. **Izār:** It should be as long as is the size of the deceased from the top of the head to the feet. That is, the Izār should be as much smaller than the Lifāfaḥ as much part of the Lifāfaḥ was required for tying it at both ends.
3. **Qamīṣ:** Being the same from the front and the back, the Qamīṣ should be long enough to cover the body area from the neck to a bit below the knees. It should be sleeveless without side-slits. Man's Qamīṣ should be slit horizontally while woman's Qamīṣ should be slit vertically.
4. **Breast-cover:** It should be long enough to cover the body area from breasts to the navel, preferably to the thighs[1].

(Derived from: Baḥār-e-Sharī'at, vol. 1, pp. 818)

* i.e., in accordance with the Sunnaḥ

[1] **Note:** Usually a ready-made shroud is bought. It is not necessary that it fits the height of corpse as per Masnūn size. It may also be so big that some of it may be wasted. Therefore, it is advisable to cut the shroud carefully from the roll of cloth as needed.

Method of ritually bathing the deceased

Move the burning fragrant incense or frankincense around the bathing plank 3, 5 or 7 times. Lay the deceased on the plank as laid in the grave. Cover the body from the navel to a bit below the knees. (Nowadays, the deceased is covered with a white shawl during the bath, exposing the Satr. Hence use some brown or dark coloured thick piece of cloth so that the Satr is not exposed because of wetness. It will be even better if the cloth is double-folded).

Now, covering his hand with some piece of cloth, the bath-giving person should first wash both of the excretory organs of the deceased. Then, perform Wuḍū of the deceased as done for Ṣalāĥ, i.e., wash the face 3 times, wash the arms including elbows 3 times, moisten the head (i.e. perform Masḥ) and wash the feet up to the ankles 3 times. Wuḍū of the deceased does not include washing of hands up to the wrists, rinsing of the mouth and washing of the nose. Instead, wet some cotton wool and clean the teeth, gums, lips and nostrils with it. Then wash the hair of the head and the beard.

Now, making the deceased lie on his left side, pour lukewarm water (the water boiled with berry leaves is preferable) from head up to the feet such that the water flows up to the plank. Then, making the deceased lie on his right side, pour water in the same way. Now make the deceased sit by supporting his back and move your hand gently over the lower part of his belly. If something is excreted, wash it away. Repetition of Wuḍū and Ghusl is not needed. At the end, pour camphor-mixed water from head to toe three times. Gently dry the body with some clean piece of cloth. Pouring water once over the entire body is Farḍ and pouring it thrice is Sunnaĥ. (Do not use water in excess when bathing the deceased. Remember that one will be held accountable in the Hereafter for every single drop of water.)

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Method to shroud the corpse of a man

Move the burning fragrant incense around the shroud 1, 3, 5 or 7 times. Then spread the pieces of shroud in such a way that the Lifāfaĥ is spread first, then the Izār over it and then the Qamīṣ. Place the deceased on it and make him wear the Qamīṣ. Now apply fragrance over the beard (if there is no beard, then apply it over the chin) and over the entire body. Apply camphor over the body parts placed on the ground during Sajdaĥ (in Ṣalāĥ) i.e., the forehead, the nose, the hands, the knees and the feet. Then wrap the Izār from the left side first and then from the right side. At the end, wrap the Lifāfaĥ from the left side first and then from the right side in such a way that the right side remains on the top. Then tie the shroud at both ends, i.e., the head side end as well as the feet side.

Method to shroud the corpse of a woman

After making the deceased woman wear the Qamīṣ, divide her hair in two parts and place them over the Qamīṣ on the chest. Place the head-cover under the back and bring it up to the chest, covering the head with it like a face-veil. Its length should be up to below half of the back and its width should be from one ear lobe to the other. Some people cover the head with the head-cover the way women use scarves over their heads in their lifetime; this is contrary to the Sunnaĥ. Then wrap the Izār and the Lifāfaĥ as described earlier. At the end, spread the breast-cover across the area from the breasts to thighs and tie it with some string.[1]

Burial after the funeral Ṣalāĥ*

1. It is Mustaḥab to place the bier towards the Qiblaĥ side of the grave so that the deceased may be lowered into the grave from the

[1] Nowadays, the Lifāfaĥ is placed at the end in the shroud of a woman. There is no harm in it but it is better to put the chest cover at the end.

* See method of lifting the corpse and method of funeral prayer in the same book.

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Qiblaĥ side. Do not bring the deceased (into the grave) from the head side after placing the bier at the foot side of the grave.[1]

2. As per requirement, two or three (better be pious and strong) persons should go down into the grave. The body of a woman should be lowered by her Maḥārim. If they are not present, the relatives may do it, and if they are not present either, pious persons may be asked to do it.[2]

3. After the woman's body is lowered into the grave, keep her covered with some shawl unless slabs are laid. (4) Read this supplication when lowering the deceased into the grave:

بِسْمِ اللّٰهِ وَ بِاللّٰهِ وَ عَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ [3]

5. Lay the deceased on its right side and make him face the Qiblaĥ. Untie the strings of the Lifāfaĥ. Even if not untied, there is still no harm in it.[4] (6) Close the grave with unbaked bricks[5]. If the ground is soft, it is permissible to use planks.[6]

7. Now put earth into the grave. It is Mustaḥab to put earth thrice from the head side using both hands. On putting earth the first time, say مِنْهَا خَلَقْنٰكُمْ [7], second time say وَ فِيْهَا نُعِيْدُكُمْ [8], and the

[1] Baĥār-e-Sharī'at, vol. 1, pp. 844

[2] Fatāwā 'Ālamgīrī, vol. 1, pp. 166

[3] Tanvīr-ul-Abṣār, vol. 3, pp. 166

[4] Fatāwā 'Ālamgīrī, vol. 1, pp. 166; Jauĥaraĥ, pp. 140

[5] It is prohibited to use baked bricks in the inside part of the grave but these days it is customary to make cemented walls and use slabs to close the grave. Therefore, the parts of the cemented walls and slabs that will remain inside the grave should be plastered with mud. May Allah عَزَّوَجَلَّ protect Muslims from the effect of fire. اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

[6] Baĥār-e-Sharī'at, vol. 1, pp. 844

[7] **Translation:** We created you from the earth.

[8] **Translation:** And will take you back into it.

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third time say وَ مِنۡهَا نُخۡرِجُكُمۡ تَارَةً اُخۡرٰى[1]. Now put the rest of the earth with a spade, etc.[2] (8) It is Makrūĥ to put earth in more quantity than the one brought out while the grave was being dug.[3]

9. Make the grave slanting like a camel hump. Do not make it four-cornered (these days, four-cornered graves often made of bricks, etc., are prepared after a few days of the burial; this should be avoided).[4] (10) The grave should be about 8 inches high or a bit more than that.[5] (11) To sprinkle water over the grave after the burial is Sunnaĥ.[6] (12) Afterwards, sprinkling water for some plant etc. is permitted.

13. Some people sprinkle water over the grave of their relative just as a formality without any real purpose, this is Isrāf and impermissible. It is stated on page 373 of the 9th volume of *Fatāwā Razawiyyaĥ*: To pour water needlessly over the grave is a waste of water, which is not permissible. (14) After the deceased is buried, it is Mustaḥab to recite from الٓمّٓ to مُفۡلِحُوۡن by the head side of the grave and from اٰمَنَ الرَّسُوۡلُ to the end of the Sūraĥ by the feet side.[7] (15) Make Talqīn (its method is described in the footnote of page 260).

16. To place flowers over the grave is better because they will glorify Allah عَزَّوَجَلَّ for as long as they remain fresh, delighting the deceased.[8] (17) Call out the Ażān whilst standing near the head side of the grave and facing the Qiblaĥ.[9]

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[1] **Translation:** And will raise you again from it.
[2] Jauĥaraĥ, pp. 141
[3] Fatāwā ʿĀlamgīrī, vol. 1, pp. 166
[4] Rad-dul-Muḥtār, vol. 3, pp. 169
[5] Ibid, pp. 168
[6] Fatāwā Razawiyyaĥ (referenced), vol. 9, pp. 373
[7] Jauĥaraĥ, pp. 141; Baĥār-e-Sharī'at, vol. 1, pp. 846
[8] Rad-dul-Muḥtār, vol. 3, pp. 184
[9] Derived from: Fatāwā Razawiyyaĥ (referenced), vol. 5, pp. 370

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Method of Fātiḥaĥ

Secured from Hypocrisy and Fire (of Hell)

Ḥaḍrat Sayyidunā Imām Sakhāwī reports: The beloved and blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "One who sends Durūd once upon me, Allah عَزَّوَجَلَّ bestows him with ten blessings and the one who sends Durūd ten times upon me, Allah عَزَّوَجَلَّ bestows him with hundred blessings, and the one who sends Durūd hundred times, Allah عَزَّوَجَلَّ inscribes between his eyes that he is freed from hypocrisy and the fire of Hell and he will be kept with the martyrs on the Day of Judgement."
(Al-Qawl-ul-Badi, pp. 233, Mausat-ur-Riyaan, Beirut)

صَلُّوْا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Those whose parents or anyone of them has passed away should not be heedless of them. They should visit their parents' graves and keep making Iīṣāl-e-Šawāb. Here are five blessed sayings of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم in this regard:

1. Šawāb of an Accepted Ḥajj

"Anyone visiting the graves of one of or both of his parents with the intention of Šawāb will earn the Šawāb of an accepted Ḥajj and the one

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visiting their graves in abundance, angels will come to visit his grave (when he dies)." *(Kanz-ul-'Ummāl, vol. 16, pp. 200, Ḥadīš 45536)*

2. Reward of Ten Ḥajj

"The one who performs Ḥajj on behalf of his father or mother, Ḥajj would get offered on their behalf and he himself will gain Šawāb of ten Ḥajj." *(Dar-e-Qutnī, vol. 2, pp. 229, Ḥadīš 2587)*

سُبْحٰنَ اللہ عَزَّوَجَلَّ! Whenever someone gets the privilege of performing Nafl Ḥajj he should make the intention of performing it on behalf of his deceased parents so that they would also gain the Šawāb of Ḥajj. The one doing so will get Šawāb of ten Ḥajj. If either of the parents passed away without performing Ḥajj despite it being Farḍ, one should get the privilege of performing 'Ḥajj-e-Badal' on behalf of his deceased parents. (Details of 'Ḥajj-e-Badal' can be found in the book 'Rafīq-ul-Ḥarāmaīn' published by Maktaba-tul-Madīna).

3. Charity on Behalf of Parents

"Whenever anyone of you donates Nafl charity, he should do so on behalf of his parents so that they would also gain its Šawāb without any reduction in the Šawāb of the donor." *(Shu'ub-ul-Imān, V6, P205, Ḥadīš 7911, Dār-ul-Kutub-ul-'Ilmiyyaĥ Beirut)*

4. A Cause of Reduction in Sustenance

"When a person abandons making supplication for his parents, his sustenance is cut off." *(Kanz-ul-'Ummāl, vol. 16, pp. 201, Ḥadīš 45548)*

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

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5. Excellence of Visiting Graves on Friday

"The one who visits the grave of either of or both of his parents on Friday and recites Sūraĥ Yāsīn over there will be forgiven." *(Ibn A'di fil Kamil, vol. 6, pp. 260)*

Dear Islamic brothers! The mercy of Allah عَزَّوَجَلَّ is enormous. The portals of His mercy and bounties are open even for the Muslims who have passed away. Here is a narration about the immense mercy of Allah عَزَّوَجَلَّ. Read and rejoice!

Shrouds Torn off

Ḥaḍrat Sayyidunā Armiyā عَلَيْهِ السَّلَام, a Prophet of Allah عَزَّوَجَلَّ, once passed by graves of some people who were being tormented; a year later, when he passed by the same graves again, he noticed that there was no punishment. He implored in the court of Allah عَزَّوَجَلَّ, 'Yā Allah عَزَّوَجَلَّ! Previously, they were being punished but now their punishment has come to an end (what is the reason?)!' A voice said, "O Armiyā! Their shrouds tore to pieces, their hair fell out and their graves were obliterated, so I had mercy on them and I always have mercy on such people." *(Sharḥ-us-Ṣudūr, p. 313)*

صَلُّوا عَلَى الْحَبِيْب　　صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّد

Three Virtues of Conveying Šawāb

The Blessings of Du'ā (Supplication)

The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "My Ummaĥ will enter the grave with their sins but it will come out of graves without sins as their sins are forgiven by virtue of the supplications of the Muslims." *(Al-Mu'jam-ul- Awsaṭ, vol. 1, pp. 509, Ḥadīš 1879)*

Waiting for Iīṣāl-e-Šawāb[1]

The beloved and blessed Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, "The state of a deceased person in his grave is like that of a drowning man; he waits anxiously for supplication from his father, mother, brother or friend; when anyone's supplication reaches him, he finds it better than the world & whatever is in it. Allah عَزَّوَجَلَّ bestows the Šawāb gifted by alive relatives upon the deceased like mountains. The gift of the alive to the dead is to say prayer of forgiveness for them." *(Shu'ub-ul-Imān, vol. 6, pp. 203, Ḥadīš 7905)*

Excellence of Supplicating for Forgiveness of Others

'Anyone who makes the supplication of forgiveness for all the Muslim men and women, Allah عَزَّوَجَلَّ writes a good deed for him in return for each and every Muslim men and women.' *(Majma'-uz-Zawāid, vol. 10, pp. 352, Ḥadīš 17598)*

صَلُّوا عَلَی الْحَبِیْب　　صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

An Easy Way to Earn Billions of Good Deeds

Dear Islamic brothers! Sway with delight! We have got an easy way of earning millions and billions of good deeds! Obviously, there are millions of Muslims in the world at the moment and billions of Muslims have passed away. Therefore, if we make supplication of forgiveness for the whole Ummaĥ, we will attain the treasure of billions of good deeds. I have written below a supplication for myself as well as for all the Muslim men and women; recite it (with Durūd Sharīf once before and after the supplication), اِنْ شَآءَاللہ عَزَّوَجَلَّ, you will get hoards of good deeds.

[1] The act of sending the reward of good deeds.

اَللّٰهُمَّ اغْفِرْ لِیْ وَلِكُلِّ مُؤْمِنٍ وَّمُؤْمِنَةٍ

Translation: (Yā Allah عَزَّوَجَلَّ! Forgive me and every Muslim man and woman)

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Recite the foregoing supplication in Arabic or English or in both languages right now and, if possible, make it your habit to recite it after five daily Ṣalāĥ.

Bay sabab bakhsh day naĥ pūch 'amal
Nām Ghaffār ĥay tayrā Yā Rab عَزَّوَجَلَّ

Forgive us without holding us accountable;
Your name is Ghaffār, Yā Rab عَزَّوَجَلَّ!

Refulgent Attire

Once a saint saw his deceased brother in a dream and asked, "Does the supplication of the living people reach you (the dead)?" He replied, "Yes. By Allah عَزَّوَجَلَّ! The supplication comes to us in the form of refulgent attire that we wear." *(Sharḥ-us-Ṣudūr, pp. 305)*

Refulgent Tray

When anyone sends the Šawāb of good deeds to a deceased person, Jibrāīl عَلَیْہِ الصَّلٰوۃُ وَالسَّلَام places the Šawāb in a refulgent tray and stands with it near the grave and says, "O dweller of this grave! Your kin has sent a gift, receive it." On hearing this, he becomes happy whereas his neighbours (the deceased of his neighbouring graves) feel grieved on their deprivation. *(Sharḥ-us-Ṣudūr, P308)*

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Qabr mayn Āĥ Ghup Andĥaīrā ĥay
Fazl say kar day chāndnā Yā Rab عَزَّوَجَلَّ

Ah! There is stark darkness in the grave;
Brighten it with Your bounty, Yā Rab عَزَّوَجَلَّ*!*

Šawāb Equal to the Number of Deceased

The one who recites Sūraĥ Ikhlāṣ eleven times in a graveyard and sends its Šawāb to the dead, he will get the recompense equal to the number of all the dead (buried in the graveyard). *(Kashf-ul-Khifā, vol. 2, pp. 252, Ḥadīš 2629)*

Deceased Would Intercede

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, "The one who passes by a cemetery and recites Sūraĥ Fātiḥaĥ, Sūraĥ Ikhlāṣ and Sūraĥ Takāšur over there and then makes the supplication: 'Yā Allah عَزَّوَجَلَّ! Send the Šawāb of whatever Qurān I have recited to Muslim men and women' so those buried in the cemetery will intercede for him on the Day of Judgement." *(Sharḥ-us-Ṣudūr, p. 311)*

Šawāb of Sūraĥ Ikhlāṣ

Ḥaḍrat Sayyidunā Ḥammād Makkī رَحْمَةُ اللهِ تَعَالٰى عَلَيْه said that one night he went to the graveyard of Makka-tul-Mukarramaĥ where he fell asleep. (In the state of dream) he saw that the deceased buried in the graves were standing in groups. Seeing them, he asked as to whether the Day of Judgement had taken place. They replied, 'No. The thing is, a Muslim brother recited Sūraĥ Ikhlāṣ and sent us its Šawāb which we have been distributing among ourselves for a year.' *(Sharḥ-us-Ṣudūr, p. 312)*

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A Well for Umm-e-Sa'd رَضِیَ اللّٰہُ تَعَالٰی عَنْہُمَا

Ḥaḍrat Sayyidunā Sa'd bin 'Ubādaĥ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ asked, "Yā Rasūlullāĥ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! My mother has passed away (I want to give some Ṣadaqaĥ (charity) on behalf of her), which Ṣadaqaĥ would be the best for her?" The Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم replied, 'Water.' So, Sayyidunā Sa'd رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ got a well dug and said, "This is for Sa'd's mother." *(Sunan Abū Dawud Sharīf, vol. 2, pp. 180, Ḥadīš 1681)*

Dear Islamic brothers! Sayyidunā Sa'd رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ declared that the well was dug for Sa'd's mother, which meant that the digging of well was aimed at donating Šawāb to the mother of Sa'd رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. The foregoing narration also made it clear that there is no harm for the Muslims in relating a goat or cow etc. to saints by saying sentences like, 'This is the goat of Sayyidunā Ghauš-e-Pāk رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ' as it also means that the sacrifice of this goat is aimed at just donating its Šawāb to Sayyidunā Ghauš-e-A'ẓam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ. Normally, people also relate sacrificial animals to each other; for example, if you ask a person who is wandering along with his sacrificial cow as to whose the cow is; he will reply, 'Mine' and it is not considered objectionable either. Therefore, if there is no objection to saying such sentences, no objection can be raised to saying 'This is the goat of Ghauš-e-Pāk' as well. In fact, Allah عَزَّوَجَلَّ is the real Owner of each and every thing. Moreover, whether it is the sacrificial cow or the goat of Ghauš-e-Pāk, the name of Allah عَزَّوَجَلَّ is mentioned at the time of slaughter of each sacrificial animal. May Allah عَزَّوَجَلَّ remove satanic whispers!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّد

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18 Madanī Pearls of Donating Šawāb

1. One may make the Iīṣāl-e-Šawāb[1] of each and every deed such as Farḍ, Wājib, Sunnaĥ, Nafl, Ṣalāĥ, fasting, Zakāĥ, Ḥajj, delivering a speech or Dars, travelling with a Madanī Qāfilaĥ, acting upon Madanī In'āmāt, call towards righteousness, studying a religious book or making individual effort etc.

2. Holding gathering for the recitation of the Holy Quran and serving meal to participants on the 3rd, 10th and 40th day of someone's death or solemnizing his death-anniversary are all commendable deeds, as these are also the means of Iīṣāl-e-Šawāb. By Sharī'aĥ, the absence of the proof of impermissibility about holding such rites is itself a proof of permissibility. Moreover, living people's making supplication for the deceased is proven by the Holy Qurān and the whole concept of Iīṣāl-e-Šawāb is based on this Quranic proof. Therefore, verse 10 of Sūraĥ Ḥashr, part 28 says:

وَ الَّذِیْنَ جَآءُ وْ مِنْۢ بَعْدِهِمْ یَقُوْلُوْنَ

رَبَّنَا اغْفِرْ لَنَا وَ لِاِخْوَانِنَا الَّذِیْنَ سَبَقُوْنَا بِالْاِیْمَانِ

And those who came after them make the plea: O our Lord! Forgive us and our brothers who preceded us in faith.

[Kanz-ul-Īmān (Translation of Quran)]

3. The expenses for the meals served on Sawyam (the 3rd day of demise), death anniversary etc. can be paid from the bequest of the deceased provided all the inheritors are adult and they all give consent either. If even a single heir is not adult, it is extremely Ḥarām to do so. However, an adult inheritor can arrange for the

[1] The act of sending the reward of good deeds.

meals from his own share. *(Derived from Baĥār-e-Sharī'at, vol. 1, Part-IV, pp. 822)*

4. If the family of the deceased cook food on Sawyam, only the Faqīrs (destitute people) may eat from it (the rich should not). *(ibid, p. 853)*

5. Iīṣāl-e-Šawāb may be made even to a day's old deceased baby; Sawyam etc. may also be held.

6. Šawāb may also be offered to the living Muslims and even to those who have not yet been born.

7. Šawāb may be donated to Muslim Jinns as well.

8. Solemnizing Giyārĥwīn Sharīf, Rajabī Sharīf (the death anniversary of Sayyidunā Imām Ja'far Ṣādiq رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ on the 22nd of Rajab) etc. is permissible. It is not necessary to serve pudding in a "Kūnḋā" (an earthenware pot used to serve) only; it may be served in other plates etc. as well. It may also be brought out of the house.

9. The meal served for sending Šawāb to the saints is called 'Naẓr-o-Niyāz' (in Urdu). This Niyāz (meal) is "Tabarruk" (Sacred) and may be consumed by the rich as well as the poor.

10. Serving the meal of Iīṣāl-e-Šawāb to guests is not a condition; if the family members eat it themselves, there is no harm in doing so.

11. If one makes the intention of sending Šawāb to saints for the meal he eats each time, it would be wonderful. For example, at the time of breakfast, he may intend, 'May the Šawāb of this breakfast reach the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم as well as all other Prophets عَلَیْہِمُ السَّلَام through him!' Similarly, at the time of lunch, he can make intention, 'May the Šawāb of this meal that I have eaten (or will eat) reach

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Sayyidunā Ghauš-e-A'ẓam رَضِیَ اللّٰہُ عَنْہُ as well as all other saints عَلَیْہِمُ الرِّضْوَان!' Likewise, at the time of dinner, he may intend, 'May the Šawāb of this meal that I am about to eat reach Imām-e-Aĥl-e-Sunnat Imām Aḥmad Razā Khan عَلَیْہِ رَحْمَۃُ الرَّحْمٰن as well as all other Muslim men and women!'

12. Whether Šawāb is donated before the meal or after the meal, it is correct in both ways.

13. If possible, reserve 1% money of your total daily sale (rather than daily profit) for the Niyāz of Ghauš-e-A'ẓam; the employees should save at least 3% of their monthly salary with the same intention. Either distribute religious books or spend this money on any virtuous act. اِنْ شَآءَاللّٰہ عَزَّوَجَلَّ you will see its blessings for yourself.

14. To establish a Masjid or Madrasaĥ is Ṣadaqa-e-Jāriyaĥ (Perpetual Charity) and a best mode of Iīṣāl-e-Šawāb.

15. "Dāstān-e-'Ajīb", "Shaĥzāday kā Sar", "Das Bībiyon kī Kaĥānī", and "Janāb-e-Sayyidaĥ kī Kaĥānī" etc. are all fabricated and false tales; never read them. A pamphlet entitled 'Waṣiyat Nāmaĥ' (Will) consisting of the dream of a man called "Shaykh Aḥmad" is distributed; it is also false. This pamphlet mentions the benefits of getting it photocopied and distributed in a particular quantity and harms otherwise; do not believe it at all.

16. Even if Šawāb is donated to innumerable Muslims, it is hoped by the grace of Allah that complete Šawāb will be given to each of them. It is not so that Šawāb will be divided amongst them. *(Rad-dul-Muḥtār, vol. 3, pp. 180, Derived from Baĥār-e-Sharī'at, vol. 1, Part-IV, pp. 850)*

17. The Šawāb of the one donating Šawāb is not reduced at all; rather, it is hoped that he would get Šawāb equal to the total amount of Šawāb he donated to each and every person. For example, someone

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performed an act of piety for which he was given (the Šawāb of) ten good deeds which he donated to ten other deceased Muslims. Now, each of the deceased would get ten good deeds and the sender of Šawāb would get one hundred ten. If he donated Šawāb to one thousand deceased, he would get ten thousand ten and so forth. (*Baĥār-e-Sharī'at, vol. 1, Part-IV, pp. 850)*

18. Iīṣāl-e-Šawāb may be made to the Muslims only. Making Iīṣāl-e-Šawāb to a disbeliever or an apostate (Murtad) or calling them 'Marḥūm' is Kufr (blasphemy).

The Method of Iīṣāl-e-Šawāb

The intention of heart is sufficient for the donation of Šawāb. For instance, if you give a rupee as charity or recite Durūd once or tell someone a Sunnaĥ or carry out call towards righteousness or deliver a Sunnaĥ-inspiring speech or perform any other good deed, you should make intention in your heart like this: 'May the Šawāb of the Sunnaĥ that I have just told reach the Holy Prophet صَلَّی اللہ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم!' Šawāb will reach him.

Further, Šawāb will also reach to all of such people for whom intention was made. In addition to the presence of intention in heart, utterance of verbal intention is a Sunnaĥ of the blessed companions عَلَیْہِمُ الرِّضْوَان as mentioned in the Ḥadīš which describes that Sayyidunā Sa'd رَضِیَ اللہُ تَعَالٰی عَنْہُ had a well dug and then said, 'This is for Sa'd's mother.'

The Traditional Method of Iīṣāl-e-Šawāb

The Muslims' traditional method of donating Šawāb especially for serving meal is very nice. The method is as follows:

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Put in front all such meals or a little portion from each item along with a glass of water whose Šawāb is to be donated. Then, reciting اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْم, recite Sūrat-ul-Kāfirūn once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ ۙ لَاۤ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ

وَلَاۤ اَنْتُمْ عٰبِدُوْنَ مَاۤ اَعْبُدُ ۚ وَلَاۤ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ وَلَاۤ اَنْتُمْ عٰبِدُوْنَ

مَاۤ اَعْبُدُ ؕ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۧ

Recite Sūraĥ-tul-Ikhlāṣ 3 times:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ اَللّٰهُ الصَّمَدُ ۚ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۧ

Recite Sūraĥ-tul-Falaq once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ مِنْ شَرِّ مَا خَلَقَ ۙ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ

وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۙ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۧ

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Recite Sūrat-un-Nas once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ مَلِكِ النَّاسِ ۙ اِلٰهِ النَّاسِ ۙ مِنْ شَرِّ الْوَسْوَاسِ ۙ
الْخَنَّاسِ ۪ الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۙ مِنَ الْجِنَّةِ وَالنَّاسِ ۧ

Recite Sūrat-ul-Fātiḥaĥ once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۙ الرَّحْمٰنِ الرَّحِیْمِ ۙ مٰلِكِ یَوْمِ الدِّیْنِ ؕ اِیَّاكَ نَعْبُدُ
وَاِیَّاكَ نَسْتَعِیْنُ ؕ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ۙ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ
عَلَیْهِمْ ۙ غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّآلِّیْنَ ۧ

Recite the following once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ۚ ذٰلِكَ الْكِتٰبُ لَا رَیْبَ ۛؕ فِیْهِ ۛ هُدًى لِّلْمُتَّقِیْنَ ۙ الَّذِیْنَ یُؤْمِنُوْنَ
بِالْغَیْبِ وَیُقِیْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ یُنْفِقُوْنَ ۙ وَالَّذِیْنَ یُؤْمِنُوْنَ بِمَآ اُنْزِلَ
اِلَیْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ یُوْقِنُوْنَ ؕ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ
رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

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Then, recite the following five verses:

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝

(Para 1, Al-Baqarah, Ayah 163)

اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ۝

(Para 8, Al-A'raf, Ayah 56)

وَمَاۤ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ۝

(Para 17, Al-Anbiya, Ayah 107)

مَا كَانَ مُحَمَّدٌ اَبَاۤ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ

وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَیْءٍ عَلِيْمًا ۝

(Para 22, Al-Ahzab, Ayah 40)

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

(Para 22, Al-Ahzab, Ayah 56)

Now recite Durūd

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ ؕ

صَلٰوةً وَّسَلَامًا عَلَيْكَ يَا رَسُوْلَ اللّٰه

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سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۙ

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ۝ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۚ

Now, raising hands, the reciter of 'Fātiḥaĥ' should loudly say "Al Fātiḥaĥ." All the attendees should recite Sūraĥ Fātiḥaĥ in low voice. Then the reciter should make the following announcement: 'Dear Islamic brothers! Donate me the Šawāb of whatever you have recited." All the attendees should say, 'We have donated it to you.' Now, the reciter may make Iīṣāl-e-Šawāb. Before mentioning the wording for donating Šawāb, I would mention the Sūraĥ etc. that Imām-e-Ahl-e-Sunnat A'lā Ḥaḍrat Maulānā Shāĥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن used to recite before Fātiḥaĥ:

Method of Fātiḥaĥ of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه

Once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ الرَّحْمٰنِ الرَّحِيْمِ ۙ مٰلِكِ يَوْمِ الدِّيْنِ ؕ اِيَّاكَ نَعْبُدُ

وَاِيَّاكَ نَسْتَعِيْنُ ؕ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ

عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۚ

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Once:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی
الْاَرْضِ ؕ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ
وَلَا یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ
وَلَا یَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِیْمُ ۝

3 Times:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۚ اَللّٰهُ الصَّمَدُ ۚ لَمْ یَلِدْ ۙ وَلَمْ یُوْلَدْ ۙ
وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ

Method of Supplication for Donating Šawāb

Yā Allah عَزَّوَجَلَّ! Bless us with the Šawāb of whatever has been recited (if food etc. is present, then also say) and the Šawāb of the food that has been prepared and whatever other deeds we have performed to date, not according to our faulty worships but according to Your immense mercy; and send its Šawāb on behalf of us to the court of Your Beloved صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Through Your beloved Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, send its Šawāb to all other Prophets عَلَیْہِمُ السَّلَام, all the blessed Companions عَلَیْہِمُ الرِّضْوَان, and all the noble Saints رَحِمَہُمُ اللّٰہُ تَعَالٰی. Through Your beloved

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Prophet صَلَّى اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم send its Šawāb to every Muslim human and Jinn born from the age of Sayyidunā Adam عَلَیْہِ السَّلَام to date as well as all those who will be born till the Day of Judgement. During this, mention the names of the saints to whom Šawāb has to be especially donated. Likewise, donate Šawāb to your parents, relatives and Murshid (spiritual guide). (The deceased whose names are mentioned during the supplication get pleased by it.) Then, finish the supplication as usual. (If a little amount of food items and water was placed in front, mix them into other food and water).

Be Ware!

Whenever Niyāz or any other type of ceremony is held at your home and the time of congregational Ṣalāĥ approaches during the ceremony, take all the guests to the Masjid for Ṣalāĥ with Jamā'at making individual effort provided there is no Shar'ī prohibition. Ceremonies should be scheduled at such a time that the time of Ṣalāĥ does not fall within the scheduled program so that the participants would not miss Jamā'at due to laziness. There will probably be no difficulty in offering Ṣalāĥ with Jamā'at if lunch is served immediately after Ẓuĥar Ṣalāĥ or dinner is served after Isha-Ṣalāĥ. Even then, if the time of Ṣalāĥ approaches, the host, the cook, the guest and those involved in serving the food should all offer Ṣalāĥ with Jamā'at. Missing the Jamā'at of Ṣalāĥ just for Niyāz of saints is a grave blunder.

Method of Visiting the Shrines

One should pay visit in the court of the saints from the direction of their feet as, in case of coming from their back side, they would have to bother to look back turning their head. Hence, one should present himself at the shrines of the saints from the direction of the feet of the saint facing the face of the saint and making his back face the Qiblaĥ.

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Thereafter, he should stand at a distance of at least two yards and say Salām in the following words.

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللّٰهِ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

Then, recite Sūraĥ Fātiḥaĥ once and Sūraĥ Ikhlāṣ 11 times (with Durūd once before and after it). Now, raise hands and make Iīṣāl-e-Šawāb as per the forgoing method. Mention the name of the saint as well while making Iīṣāl-e-Šawāb. Then, make supplication. It is stated in the book 'Aḥsan-ul-Wi'ā' that prayers (supplication) are answered in the proximity of the Beloved of Allah عَزَّوَجَلَّ.

Ilāĥī عَزَّوَجَلَّ *wāsṭaĥ kul Auliyā kā*
Mayrā ĥar aik pūrā mudda'ā ĥo

Yā Allah عَزَّوَجَلَّ*! May each and every desire of mine be fulfilled*
For the sake of all of Your Beloveds!

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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Glossary

Note: In this glossary, only an introductory account of Islamic terms has been given. For proper and complete understanding, please consult any Sunni Scholar.

'Arafaĥ (عَرَفَہ): 9th day of Żul Ḥaj (Last Islamic month)

'Aṣr (عَصْر): One out of the five Farḍ Ṣalāĥ

'Ilm-ul-Ghayb (عِلمُ الغیب): Divine knowledge that cannot be acquired through senses and instruments.

'Imāmaĥ (عمامہ): A turban according to tradition of the most Exalted Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

'Umraĥ (عُمْرَہ): A supererogatory pilgrimage

'Użr (عُذر): An excuse (usually one that is considered valid in Islamic Jurisprudence)

A'ĥad Nāmaĥ (عَہد نامہ): A sacred writing regarding Islamic Faith

Alḥamd Sharīf (اَلحَمْد شَرِیف): Sūra-e-Fātiḥaĥ, the first chapter (Sura) of the Holy Qurān.

Awrāds (اَوراد): Islamic litanies/invocations

Āya-tul-Kursī (آیَۃُ الکُرسِی): A long verse present in 3rd part of the Holy Qurān.

Ażkār (اَذکار): Invocations made for remembrance of Allāĥ عَزَّوَجَلَّ.

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Bārĥwīn Sharīf (بَارھوِیں شَرِیف): The Auspicious day of 12th of the month of Rabī'-ul-Awwal on which Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was born.

Bid'at (بِدعت): Innovation (in religion)

Bid'at-e-Dalālat (بِدعتِ دَلالت): Misleading Innovation

Bid'at-e-Ḥasanaĥ (بدعتِ حَسنہ): Good Innovation

Du'ā-e-Māšūraĥ (دُعائے مَاثُورہ): Any supplication mentioned in the Holy Qurān or Ḥadīš.

Du'ā-e-Qunūt (دُعائے قُنُوت): A particular supplication recited in third cycle of Ṣalāĥ of Witr.

Durūd (دُرود): Supplication for asking Blessings for the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Eīd (عِیْد): An Islamic Festival

Eīd-ul-Aḍḥā (عِیدُ الاَضحٰی): One out of two Eīd Days in Islam, celebrated on 10th of Żil Ḥaj (last Islamic month).

Eīd-ul-Fiṭr (عِیْدُ الفِطْر): One out of two Eīd Days in Islam, celebrated on 1st of Shawwal (An Islamic month).

Fajr (فَجْر): One out of the five Farḍ Ṣalāĥ

Farḍ (فَرض): It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Farḍ-e-'Ain (فَرضِ عَین): A worship/act which is Farḍ (Mandatory) on every sane, adult Muslim.

Farḍ-e-Kifāyaḥ (فَرضِ کِفَایہ): If a Farḍ-e-Kifāyaḥ (a worship or an act) is performed by some people, it is considered to have been performed on behalf of all others. If no one performs Farḍ-e-Kifāyaḥ, all will be sinners; e.g. funeral Ṣalāḥ etc.

Fasād (فَسَاد): Chaos

Fāsid (فَاسِد): Invalid

Fāsiq (فَاسِق): Transgressor of Islamic Laws

Fātiḥaḥ (فَاتِحہ): A formal method for conducting Īṣāl of Šawāb.

Fatwā (فَتوٰی): An Islamic Rescript

Fiqḥ (فِقہ): Islamic jurisprudence

Ḥadīš (حَدِیْث): Saying or tradition of the Last Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Ḥaīḍ (حَیض): Menses, periods

Hajj-e-Badal (حجِ بدل): The Ḥaj performed by someone on behalf of the other.

Ḥamd (حَمد): A poetic eulogy for glorification of Allah عَزَّوَجَلَّ.

Ḥanafī (حَنَفِی): One out of four schools of Islamic Jurisprudence

Ḥanbalī (حَنبَلِی): One out of four schools of Islamic Jurisprudence

Ḥaram (حَرَم): Sacred territory around Makka-tul-Mukarramaḥ in which entry of disbelievers is prohibited.

Ḥarām (حَرَام): It is in comparison with Farḍ; committing it deliberately even once is a grave sin.

Ḥarām-e-Qaṭ'ī (حَرامِ قطعی): The act committing which is declared absolutely Ḥarām by Qur'an and/ or Ḥadīš.

Ḥifẓ (حِفْظ): To memorize the Holy Qurān by heart

Ĥijrī (ہِجْرِی): Islamic calendar

Ḥurūf-e-Muqaṭṭa'āt (حُرُوفِ مُقَطَّعَات): The Arabic alphabets present at the beginning of some Sūraĥ's of the Holy Qurān. The meaning of these alphabets has been disclosed by Allāĥ عَزَّوَجَلَّ to His Beloved Rasūl صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

I'tikāf (اعتکاف): Staying in Masjid etc. with sole intention of seeking Allah's pleasure by worshiping Him.

Ifṭār (اِفطَار): Eating / drinking something to break fast at sunset

Ijtima' (اجتماع): Religious congregation

Imām (اِمَام): A Muslim who leads others in congregational Ṣalāĥ

Imāmat (اِمَامَت): The act of leading the congregational prayer

Īmān (ایمان): Having belief in Allah عَزَّوَجَلَّ and His Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Intiqāl (اِنتقال): Transition (from one unit of Ṣalāĥ to the other), death

Iqāmat (اِقَامَت): A set of fixed words uttered rather loudly just before the commencement of congregational Ṣalāĥ.

Iqtidā (اِقتِدَا): To follow Imām in congregational Ṣalāĥ

Istiḥāḍaĥ (اِستِحَاضَہ): Women's genital bleeding due to some disease

Jaĥrī Ṣalāĥ (جَہرِی صلوٰۃ): The Ṣalāĥ in which Qirā'at of the Holy Quran is performed in voice audible to others.

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Jalsaĥ (جَلسَہ): It is the name of unit of Ṣalāĥ in which Muṣallī sits in a reverential posture between two Sajdaĥ's of each cycle.

Jannat-tul-Baqī' (جنّت البقیع): The Holy Graveyard of Madīna-e-Munawwaraĥ

Junub (جُنُب): One for whom ritual bath has become obligatory

Kalima-e-Shahâdaĥ (کَلِمَۃ شَہَادَۃ): One out of the six ritual declarations described by Islāmic Scholars testifying Oneness of Allāĥ عَزَّوَجَلَّ and Prophethood of the Last Prophet Ḥaḍrat Muhammad صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Kanz-ul-Imān (کَنزُالاِیمَان): Name of the Urdu translation of the Holy Qurān by Imām-e-Aĥl-e-Sunnat Al-Ḥaj, Al-Ḥāfiẓ, Al-Qārī Imām Aḥmad Razā Khan عَلَیْہِ رَحمَۃُ الرَّحمٰن.

Karāmāt (کرامات): Marvel demonstrated by saints of Allah عَزَّوَجَلَّ

Khilāl (خِلَال): Passing fingers of both hands into each other or passing fingers of right hand through beard (during Wuḍu) or cleaning teeth by toothpicks.

Khuḍū' (خُضُوع): Humility of heart

Khushū' (خُشُوع): Humility of body

Khuṭbaĥ (خُطبہ): A formal Sermon

Kirāman Kātibīn (کِرامَین کَاتِبَین): The two respectable angels accompanying every person for writing his deeds.

Kufr (کُفر): Disbelieving basic necessities of Islam

Madanī Mashwaraĥ (مَدَنِی مَشورہ): Meeting sessions for promoting activities of Dawat-e-Islami.

Madanī Qāfilaĥ (مَدَنِی قَافِلَہ): Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

Maddāt (مَدَّات): Extent to which Arabic letters are to be stretched while reciting

Madrasa-tul-Madīnaĥ (مَدرَسَۃُ المَدِینہ): A school established by Da'wat-e-Islāmī for teaching of the Holy Qurān.

Maghfūraĥ (مَغفُورہ): A woman who has been blessed with forgiveness and who may intercede for forgiveness of others.

Maghrib (مَغْرِب): One out of the five Farḍ Ṣalāĥ

Majlis Berūn-e-Mulk (مجلس بیرونِ ملک): Advisory body for carrying out the activities of Dawat-e-Islami in Foreign countries.

Majlūq (مَجلُوق): One who masturbates

Makrūĥ-e-Taḥrīmī (مَکْرُوہِ تَحرِیمِی): It is in comparison with Wājib; if it occurs in worship, the worship gets defective and the committer of Makrūĥ-e-Taḥrīmī is considered as a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a Grave sin.

Makrūĥ-e-Tanzīĥī (مَکرُوہِ تَنزِیہِی): It is in comparison with Sunan-e-Ghaīr Muakkadaĥ. It is an act which Sharī'aĥ dislikes to be committed, although there is no punishment for the one who commits it.

Mal'ūn (مَلعُون): Cursed

Mālikī (مَالِکی): One out of four schools of Islamic Jurisprudence

Marḥūm (مَرحُوم): A dead person blessed with mercy of Allah عَزَّوَجَلَّ

Markazī Majlis-e-Shūrā (مرکزی مجلسِ شوریٰ): Central Advisory Body (of Dawat-e-Islami)

Masbūq (مَسْبُوق): One who joins the congregational Ṣalāĥ after Imam has already offered some cycles and offers the remaining cycles of congregational Ṣalāĥ following Imam.

Masḥ (مَسْح): Moistening

Mashrū (مَشْرُوع): Sanctioned by Sharī'at

Masnūn (مَسنون): According to traditions of the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Mażī (مَذِی): The white thin secretion that excretes during foreplay

Mina (مِنٰی): A Holy station near Makkaĥ for ritual stay during Ḥaj

Miswāk (مِسوَاک): A twig of specific trees for brushing teeth

Mu'jizāt (معجزات): Miracles demonstrated by the Prophets عَلَیْہِمُ السَّلَام of Allah عَزَّوَجَلَّ

Mūażżin (مؤذن): One who has been appointed to utter Ażān for Ṣalāĥ.

Mubāḥ (مباح): An act doing or not doing which is neither an act of Šawāb nor a sin.

Muballigh (مُبَلِّغ): Preacher of Islām

Mufassir (مُفَسِّر): Commentator of the Holy Qurān.

Muftī (مُفْتِی): An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Muḥaddiš (محدّث): One who is proficient in Ḥadīš.

Mukabbirs (مُکَبِّر): A Muṣallī deputed in congregational Ṣalāĥ to convey the voice of Takbīrāt to far-off Muṣallī's.

Munfarid (مُنْفَرِد): A person offering Ṣalāĥ individually

Munkar and Nakīr (منکر نکیر): The two angels that come in grave to ask three questions.

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Muqtadī (مُقْتَدِی): One who follows an Imam in congregational Ṣalāĥ

Murtad (مرتد): Religious apostate

Muṣallī (مُصَلِّی): One offering Ṣalāĥ

Muṣḥaf Sharīf (مَصْحَف شَرِیف): The Holy Qurān

Mustab'ad (مُسْتَبعَد): Unauthentic

Mustaḥab (مُسْتَحَب): An act which Sharī'aĥ likes to be performed but its abandonment is not disliked.

Muzdalifaĥ (مُزدَلِفَه): A Holy station near Makkaĥ for ritual stay during Ḥaj

Na'at (نعت): Eulogy in praise of the most beloved Prophet Ḥaḍrat Muhammad Mustafa صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

Nafl (نَفْل): Supererogatory act / worship

Nafs (نفس): Centre of sensual desires in human body, psyche

Naḥw (نحو): A subject of study regarding grammar of Arabic language.

Naẓiraĥ (نَاظِرَة): Reciting the Holy Qurān by looking at it.

Naẓr (نَظر): Votive

Nifās (نِفَاس): Post-natal bleeding

Nikāḥ (نِکَاح): Islami marriage

Niṣf-un-Naĥār (نِصْفُ النَّهَار): Mid point of time span between breaking of Dawn and Sunset.

Niyyat (نِیَّت): Intention

Nūr (نُور): light

Nūraĥ (نُورَہ): A type of hair removing powder.

Qa'daĥ (قَعْدَہ): A unit of Ṣalāĥ in which Muṣallī sits in a particular posture.

Qa'daĥ Ākhīraĥ (قَعدَہ اَخِیرَہ): The final Qa'daĥ of Ṣalāĥ

Qaḍā (قَضَا): Missed

Qāḍī (قاضی): Judge of Islamic Court.

Qawmaĥ (قَومَہ): Standing upright after Rukū'

Qiblaĥ (قِبلَہ): The Holy Ka'bah in the sacred city of Makkaĥ-e-Mukarramaĥ.

Qirā'at (قِرَاءَت): Recitation of the Holy Qurān

Qiyām (قِیَام): It is an obligatory unit of Ṣalāĥ performed in each cycle whilst standing upright.

Quls (قُل): Four Sūraĥ's in 30th Chapter of the Holy Qurān beginning with the word "Qul", meaning 'Say.'

Qurrā (قُرَّاء): The people who recite the Holy Qurān correctly and eloquently.

Rab (رَب): A sacred name of Allāĥ عَزَّوَجَلَّ

Rak'at (رَکعَت): Cycle of Ṣalāĥ

Rukū' (رُکُوع): A unit of Ṣalāĥ in which Muṣallī bows in each cycle.

Sādāt-e-Kirām (ساداتِ کرام): The descendants of the Holy Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

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Sadā-e-Madīnaĥ (صدائے مدینہ): Calling (waking up) Muslims for Ṣalāĥ of Fajr (One of the several Madanī activities of Dawat-e-Islami).

Ṣadaqaĥ (صدقہ): Charity, alms

Ṣadaqa-e-Fiṭr (صدقۂ فطر): An amount of charity equal to about 2.050kg wheat or its flour or its price.

Ṣaf (صَفّ): Row of congregational prayer

Ṣaḥibaīn (صاحبَین): It is a collective noun used to address the two great students of Imam-e-A'ẓam Abu Ḥanīfaĥ رَحۡمَۃُ اللہ عَلَیۡہ namely Imam Muhammad رَحۡمَۃُ اللہ عَلَیۡہ and Imam Abu Yūsuf رَحۡمَۃُاللہ عَلَیۡہ.

Saḥrī (سَحَری): Pre-dawn food taken for Day-Fast

Sajda-e-Shukr (سَجدَہ شُکر): Prostration offered to manifest gratitude for a blessing

Sajda-e-Tilāwat (سَجدَہ تِلَاوَت): Sajdaĥ performed on recitation or listening to any of the 14 Āyaĥ's (verses) of Sajdaĥ present in the Holy Qurān.

Sajdaĥ (سَجۡدَہ): A specific Reverential Bowing done on ground twice in every cycle of Ṣalāĥ etc., prostration.

Sajdaĥ-e-Saĥw (سَجدَہ سَہو): Two additional compensatory Sajdaĥ's performed in Ṣalāĥ for compensation of a missed Wājib of Ṣalāĥ.

Salā-tul-'Ishā (صلوٰۃُ العِشَاء): One out of the five Farḍ Ṣalāĥ

Ṣalā-tul-Istisqā (صَلوٰۃُ الاستِسۡقَا): A Ṣalāĥ which is offered to ask rainfall from Allāĥ عَزَّوَجَلَّ.

Ṣarf (صرف): It is a subject of study regarding grammar of Arabic language.

Šawāb (ثَوَاب): Reward of good deeds

Shab-e-Barā'at (شَبِ بَرَاءَت): 15th night of the month of Sha'bān-ul-Mu'aẓẓam (an Islamic month)

Shab-e-Qadr (شَبِ قَدر): A Holy Night in the month of Ramadan which is more virtuous than thousand months.

Shabīnaĥ (شَبِینَہ): A special supererogatory Ṣalāĥ offered at nights in the holy month of Ramaḍān for the complete recitation of Holy Qurān.

Shāfi'ī (شَافِعِی): One out of four schools of Islamic Jurisprudence

Shaĥadaĥ (شَهَادَة): Testifying

Shaĥīd (شَهِید): A martyr who sacrifices his life in service of Islām.

Shajra-e-'Aṭṭāriyyaĥ (شَجرَہ عَطَّارِیہ): The spiritual lineage of Amīr-e-Aĥl-e-Sunnat Maulānā Muḥammad Ilyās 'Aṭṭār Qādirī.

Shar'ī (شَرعِی): According to Sharī'aĥ

Sharī'aṭ/ Sharī'aĥ (شَرِیعَت): Commandments of Allah عَزَّوَجَلَّ and His last Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Shaykh-e-Fānī (شیخ فانی): An extremely old person who will now get weaker and weaker day by day and there is no hope that he will again gain strength.

Ṣiddīqīn (صِدّقِین): The second superior category of Muslims, below the rank of Prophets of Allah, expressing and testifying the truth.

Sirrī Ṣalāĥ (سِرّی صلوٰۃ): The Ṣalāĥ in which Qirā-at of the Holy Quran is performed in voice not audible to others.

Sitr (سِتر): To cover

Sitr-e-Awrat (سِترِ عَورَت): The section of body which is necessary to be concealed as per Sharī'aĥ.

Ṣubḥ-e-Ṣādiq (صُبحِ صَادِق): The true Dawn

Sunan-e-Ba'diyyaĥ (سُنَنِ بَعْدِیہ): Sunnaĥ Ṣalāĥ that is offered after Farḍ Ṣalāĥ.

Sunan-e-Ghaīr Muakkadaĥ (سُنَّتِ غَیْر مُؤکدہ): An act which the Exalted Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم neither practised continually nor emphasized to practice it but Sharī'aĥ disliked its outright abandonment.

Sunan-e-Ĥudā (سُنَنِ ھُدٰی): Those Sunnaĥ which are required for accomplishment of Farḍ; Sunan-e-Muakkadaĥ are called Sunan-e-Ĥudā.

Sunan-e-Qabliyyaĥ (سُنَنِ قَبْلِیہ): Sunnaĥ Ṣalāĥ offered before Farḍ Ṣalāĥ

Sunan-e-Zawāid (سُنَنِ زوائد): It is another name for Sunan-e-Ghaīr Muakkadaĥ

Sunnaĥ (سُنَّة): The traditions of the Last Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم of Allāĥ عَزَّوَجَلَّ

Sunnat -e-Muakkadaĥ (سُنَّتِ مُؤکدہ): An act which the Holy Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم practiced continually but, however, at times, also forsook it to show permissibility of its abandonment.

Sunnī (سُنّی): True Muslim following the doctrine of Aĥl-e-Sunnat wa Jamā'at.

Sutraĥ (سُتْرہ): A barrier placed in front of Muṣallī so that others may pass across the front of Muṣallī without committing sin.

Ta'dīl-e-Arkān (تَعْدِیلِ اَرکَان): Prolonging the acts of Rukū', Sujūd, Qawmaĥ and Jalsaĥ for a period of time in which سُبْحٰنَ اللہ can be uttered once.

Ta'wīż (تَعْوِیذ): A particular amulet

Tafsīr (تَفْسِیر): Exegesis of the Holy Qurān

Taĥajjud (تہجّد): A supererogatory Ṣalāĥ offered at night after awakening, having offered Ṣalāĥ of 'Isha.

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Ṭaĥārat (طَهَارَت): Purity

Taĥband (تَهبَند): A type of Sarong (for males)

Taḥiyya-tul-Wuḍū (تَحِيَّةُ الوُضُو): Supererogatory Ṣalāĥ offered in honour of Wuḍū

Takbīr (تَكبِير): Uttering اَللّٰهُ اَكْبَرُ

Takbīr-e-Taḥrīmaĥ (تَكبِيرِ تَحْرِيمَه): The primary Takbīr (i.e. saying اَللّٰهُ اَكْبَرُ) for starting of Ṣalāĥ.

Takbīr-e-Aulā (تَكبِيرِ اُولٰى): Same as above

Takbīr-e-Qunūt (تَكبِيرِ قُنُوت): The Takbīr اَللّٰهُ اَكْبَرُ uttered before reciting Qunūt in Ṣalāĥ of Witr.

Taqwā (تقوى): An attribute of a Muslim indicating great fear from Allah عَزَّوَجَلَّ.

Tarawiḥ (تَرَاوِيح): Special Ṣalāĥ offered with Ṣalāĥ of Isha in the month of Ramaḍān only.

Ṭarīqat (طریقت): Methodology of Islamic Mysticism

Tartīl (تَرتِيل): Slow and meditative recitation of the Holy Qur'an

Tasbīḥ / Tasbīḥāt (تَسْبِيح): Glorification of Allāĥ عَزَّوَجَلَّ

Tashaĥĥud (تَشَهُّد): A specific invocation which is Wājib to be recited in Qa'daĥ during Ṣalāĥ.

Tashbīk (تَشبِيک): Intermingling fingers of one hand with that of the other.

Ṭawāf (طَوَاف): Moving around the Holy Ka'baĥ.

Tawqīt Dān (تَوقِيت دَان): An Expert in evaluation of timings of Ṣalāĥ & Fasting with respect to position of Sun.

Tayammum (تَیَمُّم): An alternate of Wuḍū / Ghusl for getting purity when Wuḍū/Ghusl can not be performed due to valid excuse.

Ummaĥ (اُمّۃ): Believers of the Last Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم of Allah عَزَّوَجَلَّ

Umm-ul-Muminīn (اُمُّ الْمُؤْمِنِیْن): Mother of Believers

Wadī (وَدِی): Thick liquid excreted after passing urine

Wājib (وَاجِب): It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however that worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

Wājibāt (وَاجِبَات): Plural of Wājib

Wājib-ut-Ṭawāf (وَاجِب الطواف): Two cycles of Ṣalāĥ that become Wājib after Ṭawāf.

Walī (ولی): Beloved of Allah عَزَّوَجَلَّ

Waqf (وَقْف): Donated and endowed for some religious or social affairs.

Waswasaĥ (وَسْوَسَہ): Satanic whispering

Witr (وِتر): Wājib Ṣalāĥ comprising three cycles offered with Ṣalāĥ of ‘Ishā.

Wuḍū (وُضُو): Ritual ablution which is a pre-requisite for Ṣalāĥ, Ṭawāf and for touching the Holy Qurān etc.

Zam Zam (زَم زَم): Name of a Sacred Everlasting Well present in Masjid-e-Ḥarām, its water is called Āb-e-Zam Zam.

Ẓuĥar (ظُہر): One out of the five Farḍ Ṣalāĥ

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۚ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ۚ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ۚ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۚ

The Blossoming of Sunnah

By the Grace of Allāh عَزَّوَجَلَّ Sunnahs of the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that "**I must strive to reform myself and people of the entire world** اِنْ شَآءَاللّٰه عَزَّوَجَلَّ."

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah اِنْ شَآءَاللّٰه عَزَّوَجَلَّ

مکتبۃ المدینہ

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